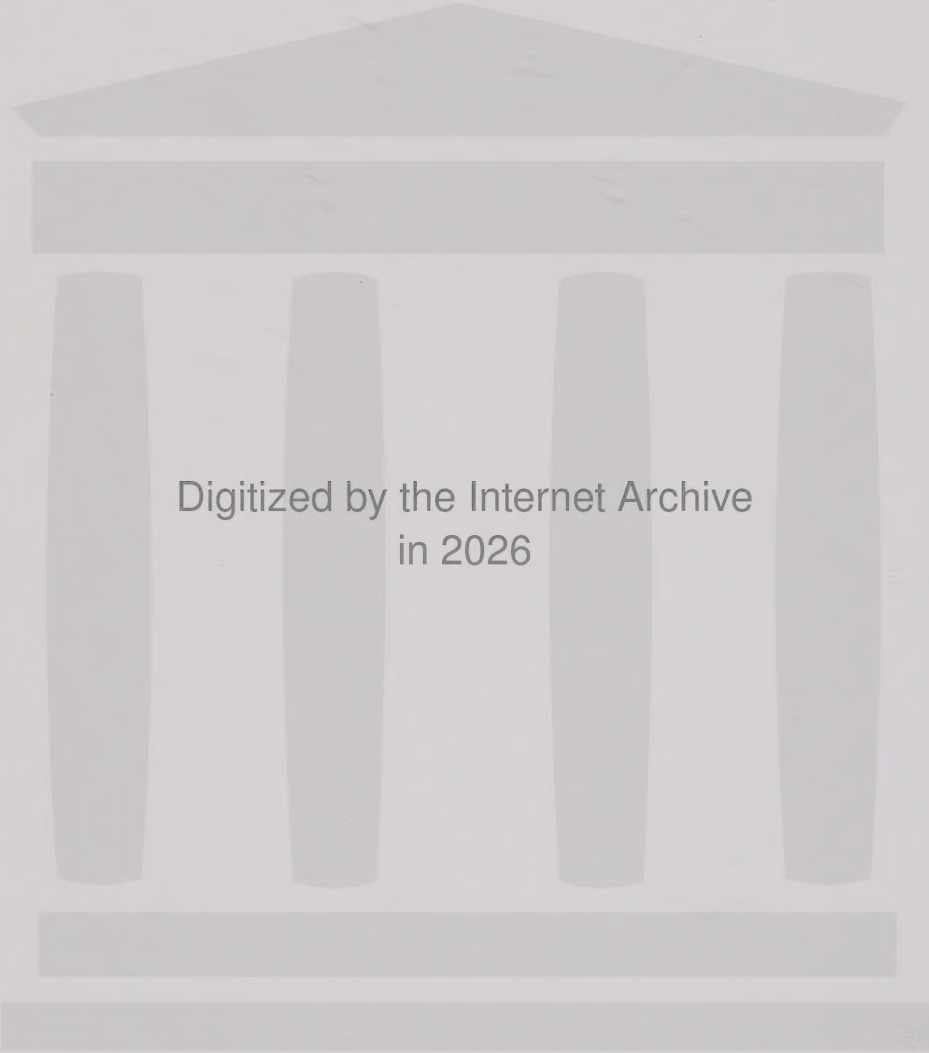


Galateo, Of Manners And
Behaviors:
In Familiar Conversation
(1892)



Giovanni Della Casa
Robert Peterson



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GALATEO,
OF MANNERS AND BEHAVIOURS

In Familiar Conversation

BY

GIOVANNI DELLA CASA

ARCHBISHOP OF BENEVENTO



*A Faithful Reproduction of the English Translation made
by ROBERT PETERSON of Lincoln's Inn
in the Year 1576*

EDITED BY

HERBERT J. REID, F.S.A., F.R.S.L.,

Librarian and Member of Council, Royal Society of Literature.

PRIVATELY PRINTED,
1892

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PROEM.



THE first English version of the *Galateo* of Maister Iohn della Casa was published in 1576, the 18th year of Queen Elizabeth, by Raufe Newbery, "in Fleetestreate a litle aboue the Conduit," Robert Peterson, of Lincolnes Inne, being the translator.

The volume is now very rare, and appears to have been unknown not only to several so-called translators of a later period, but also to the majority of bibliographers; Watt, who records it without mentioning the price, and Lowndes, being exceptions. That the *Galateo* is now almost forgotten, may be offered as sufficient justification for the reproduction of what is virtually a sixteenth century "Book of Etiquette." The contents are of curious interest, being in effect plain spoken exposures and criticisms, both of the rude and uncultured habits prevalent in society at the period, and of its offensive and indecorous forms of speech.

Giovanni della Casa, an accomplished Italian writer, was born at Florence in

1503, and educated both there and at Bologna, his instructor in the art of poetic diction being one Ubaldino Bandinelli. In 1538 he became clerk of the Apostolic Chamber, and in 1544, Archbishop of Benevento. As Papal Nuncio to Venice, several important negotiations were entrusted to him, until the disgrace of Cardinal Alexander Farnese compelled his retirement from politics. Upon the accession of Pope Paul IV. he returned to Rome, spending in literary pursuits the remainder of his life, and dying there in 1556-7. The *Galateo* is generally accepted as his most celebrated work in Italian prose, but he was held in high repute among his contemporaries as a graceful and eloquent writer, both in the Latin and Italian tongues. The esteem in which the *Galateo* was held caused it to be frequently reprinted, and translated more than once into almost every European language before the close of the sixteenth century.

It has been asserted that some indiscreet or improper publications in his early youth militated against the author's elevation to the Cardinalate, but since these, whatever they may have been, did not prejudice his rise to a certain eminence in the Church, it is not improbable there were other, and more potent reasons for his being denied the higher preferment.

The earliest editions of the *Galateo* we have met with in the original Italian were published at Milan in 8vo, in 1559, and at Florence in 8vo, in 1560: this latter edition being a choice specimen of the typography of the place and period. There is a Venetian edition dated 1562, and another issued at Padua in 1728. The first edition in the French language seems to have been issued at Paris in 8vo, 1562, and bears the dedication of Jean de Peyrat to Prince Henry of Bourbon. The *Galateo* was again issued in Italian at Lyons in 8vo, 1573 and 1598, Florence in 12mo, 1574, and Rome, a Latin version in 8vo, 1595, by Chytræus, afterwards reprinted at Hanover, 1603, and Oxford, 1630 and 1665.

The choicest editions are, polyglots in 16mo, by Jean de Tournes, Geneva 1598, having the text in Latin, Italian, French, and Spanish in parallel columns upon a double page, and in 1609 in 12mo, a German translation replacing the Italian.

The foregoing are a few of the principal, but by no means all of the editions known. There are many others in various languages and of various dates which do not call for particular remark.

The *Galateo* has been repeatedly paraphrased in English, and may be so found in *The Epitome of Good Manners*, contained in the *Rich Cabinet* in 8vo, 1616,

and again in *The Refined Courtier*, printed for Royston in 12mo, 1663, a very inferior production, no whit more refined than the original, notwithstanding that it was professed all coarse language had been eliminated. This volume was dedicated to the Duke of Monmouth, as was also another in 12mo edition published by Matthew Gilliflower at the Spread Eagle and Crown in Westminster Hall, which has for frontispiece a portrait of the Duke by Van Houe.

We are aware of but two other English renderings, Newbery's edition of 1576 excepted. One of these is the far from accurate or complete so-called translation for which the notorious Bernard Lintott made himself responsible. This was issued in 8vo, 1703, the "translator" offering apology in his preface for any errors, adding complacently, "I was not a little discouraged by the badness of the Latin." Yet no allusion is made by him to the original, or to the numerous translations and paraphrases in various languages previously made, which might have, and probably did, in a measure assist him. It is, moreover, scarcely credible that he could have been so completely in ignorance respecting Peterson's translation and the other English renderings mentioned above, as he wished his readers to believe. The other so-styled

translation is by the Rev. Richard Graves, London, 16mo, 1774. A copy of this, together with Newbery's edition, was included in the bequest in 1834 of Francis Douce to the Bodleian Library, and inserted in his copy is a note to the effect, not only that Mr. Graves was unaware (page 7) Peterson had already translated the *Galateo*, but that Graves' work was only a paraphrase of the original and had no claim to be described as a translation, a perfectly warrantable statement.

The first and only complete translation into English is therefore Peterson's, which, in marked contrast with his imitators, bears internal witness to the care bestowed by him upon it, and of his efforts to render into the English language Della Casa's expressions, without destroying their originality or identity. Against this unfortunately, must be set the book itself, and of its production there is nothing to be said in praise. It appears to have been both hastily and carelessly put together, and cannot be termed even a fair example of the printing of the period. With the present reproduction many blemishes in the original will not be apparent, for while reproduced page for page, line for line, and without alteration of a single contracted word, punctuation or signature, the original table of errata has been utilised and typographical errors

amended. All such corrections have been marked by italics. Slovenliness is manifested in the different sizes of the page, which vary from 28 to 32 lines, while as far as Sig. B.iiii., the type is set in a different measure of greater width than the remainder, which suggests that marginal notes were not contemplated at first, but that provision had to be made subsequently in order to avoid injury to the notes in cutting, which has actually occurred to the copy used for this edition. All such marked peculiarities of size have been adhered to in the reproduction, the sole alteration being the substitution of Roman type for the original Gothic or Black Letter, with the necessary consequence of italics in places where Roman type was employed.

With regard to the translator, Robert Peterson, little is now known beyond the fact ascertained from title page alone, that he was a "Gentleman of Lincoln's Inn." After an interval of some thirty years, viz., 1606, we again meet with him as the translator of Botero's *Treatise Concerning the Causes of the Magnificencies of Cities*. We know, indeed, from his book, that he had rich and influential friends, but we know nothing more.

Of those whose eulogistic verses follow the dedication to Lord Leicester of the

Galateo, two at least had in 1576 attained to some eminence, and had offered addresses to Queen Elizabeth. First in order (we notice the English writers only) stands Edward Cradock, (whose Latin sapphics are reprinted in their place,) Lady Margaret Professor, 1565—1594, author (1571-2) of the *Shippe of Assured Safetie*, which passed through two editions; a skilful alchemist, when alchemy was still a science; a treatise upon this, in English verse he dedicated to Queen Elizabeth, the MS. being now in the Ashmolean Collection.

Thomas Drant is ascertained to have been Archdeacon of Lewes for some years anterior to 1578. He was a not infrequent writer upon various subjects, and moreover a sturdy preacher against the sensuality of the Citizens and the exceeding vanity of rich attire. Upon the occasion of Queen Elizabeth's visit to Oxford in 1564, he composed for and presented to that Monarch laudatory verses in English, Latin, and Greek. In 1578 the Archdeaconry of Lewes was vacant, and he is believed to have either died or vacated his office in that year.

Concerning Peterson's third English sponsor, we write with some trepidation and in considerable doubt. Beneath some verses prefixed to the *Galateo* of 1576 he describes himself as "Thomas

Browne of L(incoln's) I(nn), Gent." Mr. Goodwin, in the Dictionary of National Biography, maintains that this versifier is the identical Thomas Browne, styled by Wood, Doctor of Divinity, and in *Alumni Etonensis*, Professor of Theology; an occasional writer of verses, who, having been educated at Eton, became, twelve years before Peterson's translation of the *Galateo* was published, that is to say in 1564, Head-Master, and the following year Canon of Westminster. It seems scarcely possible that twelve years after obtaining his Canonry he should, without ostensible motive, ignore his elevated position both in Church and School, and out of pure friendship or fellowship write himself down simply as a "Gentleman" of Lincoln's Inn; the more so when his evident desire was to assist his friend. As a Canon of Westminster, his words would have assuredly carried greater weight than those of a "Gentleman" of Lincoln's Inn. Besides, we have no actual proof that the Canon was ever of that Inn; within two years of the publication of his verses he had been presented to the Rectory of Chelsea (1574), having previously resigned that of St. Leonard's, Foster Lane. Whoever wrote these laudatory verses, it seems, to say the least, extremely doubtful that they emanated from the writer to

whom they are attributed by Mr. Goodwin. Yet, other claimant bearing the same name there is none; the personality of the author of those lines (if he were not indeed the Canon of Westminster) appears to be as completely lost as is that of Peterson's fourth sponsor, the poetaster, "J. Stoughton, student;" as to whom history is, it may be discreetly, silent.

HERBERT J. REID.



Galateo of Maister
Iohn Della Casa,

Archebishop of Be-
neuenta.

Or rather,

A treatise of the mā-
ners and behaviours, it

behoueth a man to vse and ef-

chewe, in his familiar conuer-

sation. A worke very

necessary & profitable for

all Gentlemen, or

other.

First written in the Italian tongue, and

now done into English by Robert

Peterion, of Lincolnes Inne

Gentleman.

Satis, si sapienter.

Imprinted at London

for Raufe Newbery dwel-

ling in Fleetestreate a litle

aboue the Conduit.

An. Do. 1576.

To the Right Honorable my
singular good Lord, the Lord Ro-
bert Dudley, Earle of Leycester, Baron of Den-
bygh, Knight of the Honorable order of the Garter,
Maister of the Queenes Maiesties Hor-
ses, one of her Highnesse priua Counsell :
Robert Peterion wilbeth
perfect felicitie.



Ighting of late
(Right Hono-
rable) vpon this
treatise of cour-
tesie, penned by
an experienced
Italiā, & drawn for the profit ther-
of, in to so many lāguages: I thought
his lessons fit for our store, & sought
to make him speake Englishe.

Wise was that Cato, that ended
bothe his learning, and liuing day
together. And truly, Courtesie and
Courtiership, be like Hippocrates
A.ij. twinnes

Epistle

twinnēs, that laughe together, and grow together: and are so one affected, that who so diuorceth them, destroyeth them. But yet, seeing moe redie to condemne the least trip then commend the best meaning, and knowing that the Scarre sticketh thogh good desert do heale the wound: & perceiuing that *Næuus in articulo pueri delectat Alcæū, & Roscij oculi peruersissimi catulum*, That is, many dote on their fansie: I durst not sēd this, mine Heyre & firste fruites of my toile, to the view of the world, without the garde of your Patronage, wherein there is no presumption to teach them that are perfected, but may serue either as *Simonides Characters*, to stablish
me-

Dedicatorie.

memory, or as an Index, to point the
to other behauiours enrolled wher-
soeuer. Spread therefore (I beseeche
your honour) the winges of wel ly-
king ouer this worke, which presseth
to you, as not only the patrone to pro-
tect, but the patterne to expresse a-
ny courtesie therin cōteined. Mine
Authour reporteth one *Maestro*
Chiarissimo a perfect Masō, whē
he had described the finest precepts
of his art, to haue made his *Regolo*
a pyller so exactly, as would beare
the prooffe of euery demonstration,
thinking it learned speedely, where
the mind and the eye, precept and
experience ioyned hands together:
whose steps I tread (though with bet-
ter successe then mine Author, who

A.ij. could

Epistle

could not finde a Regolo) hoping,
when others shall come to trie these
preceptes, not by shoue or sound, as
fooles do their Golde: but, by your
behauour, as by the touchstone: whē
they shal come, not to ken aloofe, but
at hand, to view your so singular de-
meanour, so ciuil, so courteous, as ma-
keth you renoumed abroad, and ho-
nored at home: coueted of the No-
blest, & wonderful of the learnedst:
when they shall in the glasse of
your courtesie, see the blots that ble-
mishe the dignitie of their estate:
when they cōpare these lessons with
the Regolo, they shal herein see no
lesse commoditie, then was in Alci-
biades Sileni (wherevnto Socrates
was compared) whiche though they
bare

Dedicatorie.

bare not, in the front, any shewe of singularitie: yet within, bare they pictures of excellent wit & delight. This worke, if it please your honour to vouchsafe as a companion of ease to trace the pathes, which you haue already so well beaten, (which presumeth not to be guide for conduction) or if your honour daine at highe leasure to peruse it (whiche is not cūningly but faithfully translated) I doubt not, but your countenance will so credit the Author, as wil embolden him to presse amongst the thickest throng of Courtiers: And herewithall beseeche your honour, to accept the humble and dutifull meaning minde of him: who, not satisfied, till he might by some meanes
giue

Epistle dedicatorie.

giue shewe of his thankefull minde,
for your honorable fauours shewed
vnto him, hathe offered this small,
though as faithfull a gyfte as *Sinæ-*
tes did to *Cyrus*: hoping, that your
honour will take it as well in worth,
as *Artaxerxes* did his poore *Per-*
sians handfull of water. Thus with
hartie prayer, for the aduauncemēt
of your estate, increase of honor, &
attainment of perfect and perpe-
tual felicitie: I cōmend your Lord-
ship, to the patronage and protectiō
of the Almightye. Your Lord-
ships moste humble to dispose and
commaunde.

Robert Peterson.

Al Signor Ruberto Peterson,
esortandolo A tradurre in
Inghilese il Galateo.

Ben posson dirsi auuenturate carte
Quelle ch' el dotto, e gentil Casa spese :
Quand' in breue discors' à insegnar prese
Del honesta creanza la prima arte.
Poi che tanto si apprez' in ogni parte
Quel ch' ei ne scrisse, e ch' ei si ben intese
E ch' ogn' vn con maniere più cortese
Dal bel trattato suo tosto si parte.
Esso à Donn' e donzelle, & cauallieri
Non sol d' Italia : ma di Francia, e Spagna
Di gentilezza mostr' i modi veri.
Venga per voi felice anco in Brettagna
E parli Inglese ne Palazzi alteri.
Del regn' inuitto che l' Tamigi bagna.

Francesco Pucci

Le creanze, è i costumi,
Tanto splendenti lumi,
Ch' a gli huomini fan l' huom superiore,
Eccoli tratti fore
De l' Italico seno
E piántati ne l' Anglico terreno.
Or se li goda ogniun, che porta amore
A 'l suo decoro, é a 'l suo compiuto onore.

Alessandro Citolini.

Edouardus Cradoccus, S.
Theologiæ Doctor &
Professor.

Moribus quisquis rudis est ineptis,
Nescit is vitam placidam tueri :
Nemini gratus, sociusque nulli
Charus habetur.

Quisquis at pulchre simul & decore
Se gerit, mentis studio repellens
Rusticos mores, popularis ille
Iure videtur.

Hoc Petersoni liber hic venustus
Præstat, ostendens habitu decoro
Possit ut quisque probitate splendens
Vtilis esse.

Idque dum magno satagit labore,
Italum fecit patria loquela,
Hunc perornatas meus hic amicus
Fundere voces.



2

Thomas Drant, Archedeacon
in praise of this Booke.

An happy turne that Casa once did hatche,
Of hauours choice this booke in Ital' phrase :
An Archebishop, and writer without matche
In this he was, and peereles pight with prayse.
Such he his lore so well and wise doth lend :
It heare ne reade we can, but must amend.

This booke by 'Tyber, and by Po hath past,
Through all Italia Townes and Country lands.
Iberus, throughe thy Spanishe coasts as fast
It after yoade : and Gauls it held in hands,
Throughe Rhenus realmes it spred in prosperous speede,
To Lordes and Ladies reaching comly reede.

It Peterson, to Britan eyes doth bring
Translated true and trimme : and fit to frame
Fayre maners fyne for men. This prety Ring
Bedecketh feate our life : discourse and game
It ordereth apt with grace. The booke is graue,
Eke wise and good, for ciuill folke to haue.

¶.ii.



To his friend Mayster Robert
Peterfon Gent.

Thy Galateo (Peterson) doth shrowd him selfe to long.
What? shall it sleep Endymions yeares? thou dost thy cuntry wrong.
She hath a childs parte, Plato saies, and with the Authour cries,
That both thy toile, and this her gaine, may reare his skill to skies.
What thoughe thou thinke thy present small, for view of gallant ones
This little Diamond, shall out prize, a quarry full of stones.
And Noble Cyrus (Man) will daine cold water in Sinætaes hand :
Then fray not, if thy booke, in pure, vnfiled termes doe stand.
Tranalatours can not mount : for though, their armes with wings be spread,
In vaine they toile to take the flight, their feete are clogd with lead.
This falth, that makes the Authour, speake his owne in language new :
Renoumes the more, then if thou blazdst it out, in painted hew:
For, serpents lurke in greenest grasse, and with a garishe gloze,
The Strûpet pounts in pride, where matrones marche in comelie clothes.
Go publiſhe it, and dreade not scowling Momus poisonsd spite.
And though Archilochus Iambes fly, or Theons taunts doe byte:
Thinke, winds doe haunt the gallauntst trees, and Enuy things of state.
And lightning checks, Cerauniaes tops, whome no hils els do mate.
The best haue borne the bob, and Zoiles brutes durst geue the charge :
But Zoile hangs, and Callisthen keepes in cage for talking large.
And yet, wordes they be winde : but as erst Plinies Draconite
No toole could pierce or carue : or as the gemme Chalazias hight,
Keepes cold, though It in Aetna frie, or Adiantons flowers
Drawes not a drop, though skies distill downe euerlasting showers :
So good desert, doth chalenge good reporte by reasons rate,
Though oft they beare the checks and taunts, they cānot take the mate.
Yet seeke Mecænas wings to shroude thy tolle : Virgilio
Found his Augustus : Ennie thou maist finde thy Scipio.
This trump shall sound thy praise. Syr Phoebus goldē rayes shall turne
To foggie mistes, and seas that beare their ysie craft, shall burne :
And lumpishe lowte, with country shares shall salte Sea fome diuide,
And sowe his graine in Afrik Syrtes that wallow euery tide,
Before this worke shall die : which neither Ioues thundering threate,
Nor fierie flames shall waste, nor rustie, cankred age shall freate.
Nolo Persium nolo Lælium.

Your friend, I. Stoughton. Student.

To the Gentle Reader.

Being very loathe (Gentle Reader) to varrie, of wilfulness, or securitie, from the trueth of our written copie: we haue thought it necessarie, to make this compendious & exact retraction of errours escaped in this impression.

Pag.	Lin.	Errour.	Correction.
10	5	Passing	passed.
17	18	fottering	tottering.
26	23	neither	neuer.
29	6	ease	easily.
43	25	thoughts	then
46	25	our free	our owne free
55	5	so they beare	they beare.
49	13	And	To
56	26	woorse	were so
57	9	out	one
ibi.	19	bend	lend
59	2	Tuttessale	Tuttessalle
ibi.	10	thou	you
61	20	but	it
62	17	doe not	I doe not
63	26	In a marg. note 297	291
64	6	one the	one or the
69	25	Gli fræ	Et gli fece.
ibi.	29	Barbadomanie	Barbadomani.
74	10	Grimaldie	Grimaldi.
75	9	Ll'ventre	Il ventre.
ibi.	26	did set	did little set.
94	27	in the stone	in stone.
ibi.	ibi.	for singular	for the singular
98	17	doe	passe
100	3	wittes	willes
104	26	easee muche	easier much
115	21	out euery man	out to euery man.

Marginall notes misplaced.

Amended.

46	12	Bocc. Nouel 6. Glor. 5, fol. 259	Against Admeral in the 15. line.
ibi.	13	Peter the King of Aragon.	Against Peter, King of Aragon, line 17
59	24	Counselling & re- prouing.	Against the 1. line in the 60. Page.
63	26	Bocc. Nouel. 5 Glor. 6, fol. 291	Against Maister Fo- rese, line 12.
66	23	Bocc. Nouel. 8. Glor. 9, fol. 430.	Against Biondello in the 25. line.

The vine is praisde, that daintie grape doth giue
Although the fruite more please then holosome be,
Each fertil tree, is fauord for the fruite,
So is the hearb that gallant is to see.

If this be trueth, he needes must merit well,
That giues vs groundes to guide our erring wayes,
And trades vs truely in the golden maze,
Where vertue growes, and courtlike manner staves.

Galateo first did frame this golden booke
In Ital land. From thence it went to Spaine.
And after came into the coasts of Fraunce.
And nowe at last in England doth remaine.

The Authour sure deserueth more renoume,
That so could spend his time for our behoofe,
Then my poore wit or cunning can recite,
As thou thy selfe by reading shalt finde prooffe.

And as the Authour merits passing well,
So doth my friend deserue as greate a meede :
That makes a worke so hard to understand,
So easie that each simple may it reede.

I say no more : for (lo) it were in vaine
To praise good wine by hanging vp a bushe,
The best will giue (I hope) my friende his due.
As for the bad, I way them not a rushe.

Thomas Browne
of L. I. Gent.

The treatise of Master Ihon Della
Casa, wherein vnder the person of an
old vnlearned man, instructing a youthe of his, he
hath talke of the maners and fashions, it behoues
a man to vse or eschewe, in his familiar
conuerfation: intituled Galateo,
of fashions and maners.



Or as muche as thou doste
now enter the iourney, wher-
of I haue allredy ronned forth
the better parte (as thou
seest) I meaneth the transitorie
waye of this mortall life: I
haue determined (such is the Loue I beare thee)
to shewe all the daungerous straights thou must
passe: For my experience maketh me feare,
y^t walking that way thou mayst easily eyther
fall, or by some meanes or other go astray.
To the ende thou maist once, taughte both by
my instructions and experience, be able to
keepe the right waye, as well for the helthe of
thy Soule, as the commendation and prayse
of the Honourable and Noble house thou
doest come of. And bycause thy tender Age,
is unfit (as yet) to receaue more principall and
higher precepts, reseruing them for fytter
time, I will beginn to discourse of such things
as many men wyll deeme, perchaunce, but tri-
B.i. fles

fles: I meane what manner of Countenance and grace, behoueth a man to vse, that hee may be able in Communication and familiar acquaintance with mē, to shewe him selfe pleasant, courteous, and gentle: which neuertheless is either a vertue, or the thing that comes very nere to vertue. And albeit Liberalitie, or magnanimitie, of themselues beare a greater prayse, then, to be a well taught or manored man: yet perchaunce, the courteous behaiour and entertaynement with good maners and words, helpe no lesse, him that hath them: then the high minde and courage, aduaūceth him in whome they be. For these be such things as a mā shall neede alwayes at all hāds to vse, because a man must necessarily be familiar with mē at all times, & euer haue talk & communication with them: But iustice, fortitude, and the other greater, and more noble vertues, are seldome put in vse. Neyther is y^e liberall and noble minded man, caused euery hower to doe bountifull things: for to vse it often, cannot any man beare the charge, by any meanes. And these valiāt men y^e be so full of hyghe minde and courage: are very seldome driuen to trye their valour & vertue by their deeds. Then as muche as these last, doe passe those fyrst, in greatnes (as it were) & in weight: so much do the other surmoūt these in number, & oftē occasiō to vse thē. And, if I could wel in-

Manners and behauiour. 3

tend it, I could name you many, whoe, (being otherwise of litle account) haue ben & be styll, muche esteemed & made of, for their cherefull & plesaunt behauiour alone : which hath byn suche a helpe & aduauncemēt vnto them, that they haue gotten greate preferments, leauing farre behinde them, such men as haue byn endowed with those other noble and better vertues, spoken of before. And as these plesaūt & gētle behauiours, haue power to draw their harts & mynds vnto vs, with whome we liue : so cōtrarywise, grosse and rude maners, procure mē to hate and despise vs. Wherby albeit the lawes, haue inioyned no payne for vnmanerly & grose behauiours, as the fault that is thought but light (& to saye a trueth, it is not greate) yet we see notwithstanding, y^e nature herselfe punisheth thē wth sharpe & shrewde correction, putting them by this meanes, besydes y^e cōpanie & fauour of men. And truly euē as greate & foule faults, doe muche harme: so doe these lyght, much hurt, or hurte at least more oftē. For, as mē doe cōmōly fere y^e beasts y^e be cruell & wild, & haue no maner of feare of som litle ones, as y^e gnats and the flyes, & yet by y^e cōtinual noiaūce they find by thē, cōplaine thē selues more of thes thē of y^e other: so it chaūceth y^e most mē do hate in maner as muche, y^e vnmanerly & vnsaught, as y^e wicked, & more. So y^e

B.ii.

there

there is no doubt, but who so disposeth himselfe to liue, not in solitarie and deserte places, as Heremites, but in fellowship with men, and in populous Cities, will think it a very necessarie thing, to haue skill to put himselfe forth comely and seemely, in his fashions, gestures and maners : the lacke of which parts doth make those other vertues lame, and litle or nothing can they work to good effect, without other helpes : wheare this ciuilitie and courtesie, without other releefe or patrimonie, is rich of itselfe, & hath substance enough, as a thing y^t standeth in speache and gestures alone.

And that y^e mayst now more easily learne the way vnto it, thou must vnderstand, it behoues thee, to frame and order thy maners and doings, not according to thyne owne minde and fashion : but to please those, with whome thou lyuest, and after that sort direct thy doings : And this must be done by *Discretion* and *Measure*. For who so applieth himself to much, to feede other mens humors, in his familiar conuersation, and behauour with men, is rather to be thought a Jester, a Jugler or flatterer, then a gentleman wel taught and nourtered : As contrarywise, whoe so hath no care or mind to please, or displease, is a rude, vntaught,

Manners and behauiour. 5

vntaught, and vncourteous fellowe. For as-
muche then, as our maners, have some plea-
sure in them when we respect other men, and
not our owne pleasure: if we diligētly searche
forthe what those things be, that most men
do generally lyke or dislike: we shall in suche
sorte wisely and easily finde out, the meanes &
wayes, to choose and eschewe, those fashions
and maners, we are to leaue or take, to liue a-
mongest men. We say then, that euery act
that offendeth any the commonsenses, or over-
thwarteth a mans will and desire, or els
presenteth to the Imagination and conceite,
matters vnpleasaunt, & that likewyse, which
y^e mynde doth abhorre, such things I say bee
naught, and must not be vsed: for *vve must not
only refraine from such thinges as be fowle, filthy,
lothsome and nastie: but vve must not so muche
as name them. And it is not only a fault to dooe
such things, but against good maner, by any act
or signe to put a man in minde of them.* And
therefore, it is an ilfauoured fashion, that some
men vse, openly to thrust their hands in what
parte of their bodye they lyst.

Lykwise, I like it as yll to see a Gentlemā
settle him selfe, to do the needes of Nature, in
presence of men: And after he hath doone, to
trusse him selfe againe before them. Neither

B.iii.

would

would I haue him (if I may geue him coun-
cell) when he comes from suche an occupatiō,
so much as washe his hāds, in the sight of ho-
nest company: for y^t the cause of his washing,
puts them in minde of some filthy matter that
hath bene done aparte. And by the same rea-
son, it is no good maner, when a man chaun-
ceth to see, as he passeth the waye (as many
times it happeneth) a lothesome thing, y^t wil
make a mā to cast his stomacke, to tourne vn-
to the company, & shewe it them. And much
worse I like it, to reache some stynking thing
vnto a man to smell vnto it: as it is many a
mās fashiō to do, w^t importunate meanes, yea,
thrusting it vnto their nose, saying: *Foh, feele I
pray you, howv this doth stink: vvhere they should
rather say, smell not vnto it: for it hath an yll sent.*
And as these and lyke fashions offend the sē-
ses, to which they appertaine: so to grynde
the teethe, to whistle, to make pityfull cryes,
to rubb sharpe stones together, and to fyle
vppon Iron, do mucche offend the Eares and
would be lefte in any case. Neither must wee
refraine those things alone, but we must al-
so beware we do not syng, and specialy alone,
if we haue an vntuneable voyce, which is a
common fault with moste men: And yet, hee
that is of nature least apt vnto it, doth vse it
moste.

Manners and behauiour. 7

moste. So there be some kynde of men, that in coffyng or neeing, make suche noyse, that they make a man deafe to here them: other some vse in lyke things, so little discretion, that they spyt in mens faces that stand about them: besydesthesetherebesome, that in yauning, braye and crye out like Asses. And yet such, with open mouth wileuer say and do what they list, and make such noyse, or rather such roaring, as the dumme man doth, when he striueth with himselfe to speake. All these yllfauoured fashions, a man must leaue, as lothsome to the eare and the eye. And a mā must leaue to yawne muche, not only for the respect of the matter I hauesaide alreadye, as that it seemes to proceede, of a certaine verynes, that shewes that he that yawne, could better like to be els where, then there in that place: as wearied with the companie, their talke, and their doings. And sure, albeit a mā be many times disposed to yawne, yet if he be occupied with any delyght, or earnest matter to think uppon: he shall haue no minde to doe it. But if he be lumpishe & idle: it is an easy matter to fall in to it. And therefore, *VWhen a man yawne, in place vwhere there bee slouthfull and Idle folkes, that haue nothing to doe, the rest, as you may see*

Neeeing.
Yawning

B.iiii. many

many times, yavvne againe for companie by & by: as if he that yawned, had put them in minde to doe it, which of them selves they would haue done first, if hee had not begoone unto them. And I haue many tymes heard learned and wise men say, that *A yavvner meaneth as much in Latin as a careles and Idle bodie.* Let us then flye these condicions, that loathe (as I sayd) the eyes, the Eares, & the Stomacke. For in vsing these fashyons, we doe not only shewe that we take litle pleasure in the company, but we geue them occasion withall, to iudge amis of vs: I meane y^t we haue a drow-sye & heuie nowle, which makes vs yll well-com, to all cōpanies we come vnto. And whē thou hast blowne thy nose, vse not to open thy handkercheif, to glare vppon thy snot, as if y^a hadst pearles and Rubies fallen from thy braynes: for these be slouely parts, ynough to cause men, not so much not to loue us, as if they did loue vs, to vnloue vs againe. As the Sprite of *Labirintho* doth testifie (who soeuer he were that made it) who (to quenche y^e heate wherwith Master *Iohn Boccace* burned in desyre and Loue of his Lady vnknowne) tells, how she cowered her taile ouer the ashes, sytting vppon her heeles, and coughed and spatte out Collops.

Blowing of
the nose.

Looke in the
beginning of
Corbaccio.

It

Manners and behauieur. 9

It is also an vnmanerly parte, for a man to lay his nose vppon the cup where another must drinke: or vppon the meate y^t another must eate, to the end to smell vnto it: But rather, I would wish he should not smell at all, no not to that which he himselfe should eate and drinke: because it may chaunce there might fall some droppe frō his nose, that would make a man to loath it: although there fall nothing at all in deede. Neither, by mine aduise, shalt thou reache to any man, that cup of wine wherof thyselfe hast fyrst dronke and tasted: w^t out he be more then a familiar friend vnto thee. And much lesse must thou giue any parte of the peare or the fruite, which thou hast bitten in thy mouth before. And esteeme not light of my talke, for that these things be of little account: *For euen light stripes* (their number may be such) *be able to slaye fast ynoughe.*

Dropping of
the Nose.

Now you shall vnderstād, there was in *Verona*, a bishop a wise mā, a learned & of a singular good wit by nature, whose name was *Giouāni Matheo Giberti*: Amōgst many good parts y^t were in him, he was very courtious & liberall, to all gentlemen & noble men that came vnto him, doing thē all y^e honor he could in his house, not with

Gionanni.
Matheo.
Giberti, bi-
shop of Ve-
rona.

Count Ri-
chard.

ouer much pompe and cost, but with con-
uenient entertainment and measure, such
as besemed well a man of the Clergie. It
chaunced in his time, a noble gentleman
called *Count Richard*, passed that way, to
spend a fewē dayes with the Bishop and
his householde together: which was tho-
roughly furnished w^t honest gentlemē and
very well learned. And bycause they found
him a Noble gentleman, courteous and
well beseene in all good behauour, they
praysed him muche, and made muche of
him, saue that one vnmanerly fashion they
muchē misliked in him. When the By-
shop was aduertised of it, consulting with
some of his familiars about it (as he was a
wise man in all his doings) straite they cō-
cluded, it should be necessary to let y^e *Count*
haue knowledge of it: albeit they feared,
they should offend him. Upon this, y^e *Count*
taking his leaue, and redy to ryde away
the next morning, the Byshop called one
of his seruants unto him, (a man of good
discretion) and gaue him in charge to take
his horse, to beare the *Count* company, some
parte of his waye: And when he sawe his
time, after an honest sorte, to tell him, that
which they had determined betwenē them
selues. The same gentleman that had
this

Manners and behauiour. 11

this charge, was a man well strooken in
yeares, very lerned, and meruailous plea-
saunt, welspoken, comely, and had muche
frequented in his time, y^e Courtes of greate
Princes: who was (perhaps) and is, called
Galateo: at whose request and counsell, I *Galateo.*

first tooke in hand to set forth this present
treatise. Ryding with the *Count*, he found
him plesaunt talke ynoughe, and passing
frō one matter to another, whē he thought
it tyme to returne to *Verona*, in taking leaue
at parting, with a gentle & cherefull coun-
tenaunce, he vsed this speache vnto him.

*Syr Count, my Lorde yealdeth you many
thanks for the honour you haue done him, in
that it hath pleased you to vouchesafe his poore
house: and that he may not be vnthankfull, for
this your greate courtesie shevved vnto him, he
hath geuen me in charge, that I must leaue a
present vvith you in his behalfe: and he sends
it vnto you vvith earnest request, that you
please to take it in good vvorth: and this is
the gift. You are a goodly gentleman, and
the best manered man my Lorde hath euer
seene: So that very heedefully beholding
your behauiours, and particularly considering
them all, hee findeth no one that is not very*

C.ii. comelie

comely and comendable, only one vnsemely trycke alone excepted, vvhich you make vvith your lippes and your mouth together, feeding at your meate vvith a certaine straunge noyes, vnpleasaunt to all men that heare it. This my Lord willed me to tell you, and prayes you to endeuour your selfe to leaue it, and vvithall to accept in leuue of a beter present, this louing admonition and counsell of his: for he is sure, there is none in the vvorld, would make you the like present. The Count (that neuer wyst of his fault till now) hearing himselfe reprobued, chaunged his countenance a little, but (as a mā full of stomacke ynough) taking hart at grasse, he said: Tell your Lorde, that yf all the gifts that men vvont to geue eche other, vvere such as his, men should be muche more riche then they are. And for his greate courtesie and liberalitie to mee, geue him many thanks I pray you, and let him be sure, I will not fayle from henceforthe to mend my fault, and God be vvith you.

Greedy
feeding.

Now what shal we thinke this Bishop, his modest and honest company about him would say, if they sawe these whome wee see other while, (like swyne w^t their snouts in the washe, all begroined) neuer lyft vp their heads nor looke vp, and muche lesse keepe their hands from the meate, and w^t
both

Manners and behauiour. 13

both their cheeks blowne (as if they should sound a trumpet, or blowe the fyer) not eate but rauon : whoe, besmearing their hâds, almost up to their elbowes, so bedawbe y^e napkyns, that y^e cloathes in the places of easement, be other while cleaner. And to mend these slouenly maners, be not ashamed, many tymes with these filthy napkyns, to wype awaye the sweat that trickleth and falleth downe their browes, their face and their necke (they be such greedy guts in their feeding) and otherwhile to, (when it comes vppon them) spare not to snot their sniueled nose vppon them. Truly these beastly behauiours and fashions, deserue not alone, to be thrust out of this noble bishops house, that was so pure and cleane : but to be thoroughly banished all places, where any honest men should com. Let a man then take hede, hee doe not begrease his fyngers so deepe, y^t he befyle the napkins to much: for it is an yll sight to see it: neither is it good maner, to rubbe your gresie fingers vppō y^e bread you must eate.

The seruants that bee appointed to waite vppon the table, must not (in any wise) scratche and rubbe their heades, nor any parte els in the sight of their Lorde & Master: nor thrust their hâds in any those

Fyling the
napkyns.

Sweating
with feeding.

Precepts for
seruants.

partes of their body that he couered, no not so muche as make any proffer: as some careles fellowes doo, holding their hands in their bosome, or cast vnder the flappes of their coates behind them. But they must beare them abroad without any suspicion and keepe them (in any case) washt & cleane without any spot of durt vppon them. And they that cary the dyshes, or reache the cup, must beware at that time, they doe not spit, coughe or neese: for in such doings, *Suspiciō is as greate, and offendeth asmuche, as the very deede it selfe*: and therefore, seruants must forsee, they geue no cause to Maisters to suspect: For that which might chaunce, annoyeth asmuche, as if it had chaunced indeede.

And if thou do roaste any fruite, or make a toast at the fyer, thou must not blowe of the ashes, (if there be any) for it is an old saying, that, *vvinde vvas neuer vvithout water*. But y^a must lyghtly stryke it vppō the plate, or after some suche sorte or other beate of y^e ashes. Thou shalt not offer thy hādkerchiefe to any mā to vse it, albeit, it be very cleane washed: for he to whome thou doest offer it, can not (perhaps) awaye w^t it, and may be to curious to take it.

Breathing in
a mans face.

When a man talketh with one, it is no good

Manners and behauiour. 15

good maner to come so neere, that he must needes breathe in his face: for there be many that can not abyde to feele the ayer of another mans breathe, albeit there come no yll sauour from him. These and lyke fashions, be very vnsemely, and would be eschewed, because their senses, w^t whome we acquaint our selues, cannot brooke nor beare them.

Now, let vs speake of those things which (without any hurt or anoyaunce to the senses) offende the minds of most men, before whome they be doone. You shall vnderstand, that *The appetites of men, (throughe a naturall instinct and inclinatio) be verie strange and diuers*: Some be cholerike & hasty, & may not be satisfied with out reuenge: other doe giue them selues cleane ouer, to pamper the belly: this mā sets his delighte in lust and sensualitie: that man is carried away with his couetous desires: and many suche appetites more there are, to which mans mynde is too subiect: but you shall not in any company, easily iudge or discern betweene them, where and in what, they bee moste affected. For, these matters doe not cōsist in the maners, the fashions and speache of men: but rest in some other point. They seeke to purchase y^t
C.iii. which

which the benefit of mutuall conference may yeald them, & that doe (as I weene) good will, honour, comforte and pleasure, or some other thing lyke vnto these: & therefore we must neither say or doe the thing, that may give any signe of litle louing or esteeming them, we liue withall.

So that, it is a rude fashion, (in my cō-
ceipte) y^t som men vse, to lye lolling a sleepe
in that place, where honest men be met to-
gether, of purpose to talke. For his so do-
ing, shewes that he doth not esteeme the
company, and little rekoneth of thē or their
talke. And more then that, he that slee-
peth (and specially lying at litle ease, as he
must) wonts (for the moste parte) to doe
some fowle thing, to beholde, or heare: and
many tymes they awake sweating and
driueling at the mouth. And in like ma-
ner, to rise vp where other men doe sit and
talke, and to walke vp and downe the chā-
ber, it is no poynt of good maner. Also
there be some that so buskell them selues,
reache, stretch and yawne, writhing now
one syde, and then another, that a man
would weene, they had some feuer vppon
them: A manifest signe, that the compa-
ny they keepe, doth weary them.

Likewise doe they very yll, y^t now & thē
pull

Manners and Behaviour. 17

pull out a letter out of theyr pocket, to reade it : as if they had greate matters of charge, and affaires of the common weale committed vnto thē. But they are much more to bee blamed, that pull out theyr knyues or their scisers, and doe nothing els but pare their nayles, as if they made no account at all of the company, and would seeke some other solace to passe the time awaye. Theis fashions to, must be left, y^t some men vse, to sing betwene the teeth, or playe the dromme with their fingers, or shoofle their feete: For these demeanours shewe that a body is carelesse of any man ells.

Besides, let not a man so sit that he turne his tayle to him that sitteth next to him : nor lye tottering with one legg so hygh aboue the other, that a man may see all bare that his cloathes would couer. For such parts be neuer playde, but amongst those to whome a man needs vse no reuerēce. It is very true, that if a gentleman should vse these fashions before his seruants, or in the presēce of some friende of meaner condition then him selfe : it would betoken no pride, but a loue and familiaritie.

Let a man stand vppright of himselfe, and not leane or loll vppon another mans
D.i. shoulder

shoulder: and when he talketh, let him not pounche his fellow with his elbowe, (as many be wont to doe) at euery worde they speake, saying: *Did not I say true Sirra. Master. N. It is Master. H.* And still they be iotting with their elbowe.

Apparell.

I would haue euery man well appareled, meete for his age and calling: for otherwise, they seeme to haue men in contempt that be better attyred then themselues.

And therefore the Citizens of *Padua*, were woont to take it done of spighte vnto thē, when any gentleman of *Venice* walked up & downe their citie in his coate, as though he thought him selfe in the countrey. And a mans apparell, would not be made of fine cloathe alone: but he must frame it, all that he may, to the fashions that other men weare, and suffer him selfe to bee lead by cōmon vse: although (perchaunce) it be, and seeme to be lesse commodious, lesse gallant, and lesse faire in shewe, then his oulde.

And if all men els, doe weare their heads powled: it shalbe an yll sight for thee alone, to weare a longe bushe of haire. And where other men, make muche of their beardes and weare them longe: thou shalt not doe well to cut thine of, or shaue
it

Manners and behauour. 19

it. For that weare to be ouerthwarte in euerything: which thou must (in any case) beware of, except necessitie require it, as thou shalt heare hereafter. For this singularitie, beyond all other yll customes, makes vs generally spyted of all mē. Thou must not then go against common custome in these things, but vse them measurably: that thou maist not bee an odd man a lone in a countrey: that shall weare a long Gowne downe to the foote, where other men weare them very shorte, litle beneath the waste. For as it hapens to him, that hath a very crabbed ylfauoured face, (I meane suche, as is more harde and sower thē most mennes be, for nature doth mostly shape them well in moste men) that men will wonder and (with a kinde of admiration) gape most vppon him: So fares it with thē that attire themselues, not as most men doe: but as they are egged by their owne fantasticall heads, with lōg heare spred downe to their shoulders, their beardes short and shauen, and weare quaiues or greate cappes after y^e *Flaundes* fashion: that all men doe gaze vppon them, as wōdering at suche, whome they weene haue taken vppon them, to conquer all
D.ii. countries

countries wheresoeuer they come. Let your apparell then, be very well made, and fit for your body : for they that weare rich and coastly garments, but so illfauouredly shaped, that a man would weene the measure had byn taken by another : geue vs to iudge one of these twaine, that eyther they haue no regarde or consideration how to please or displease : or els haue no skill to iudge of measure or grace, or what doth become them.

Such maner of people, with their rude behaiours and fashions, make men with whome they liue, suspect, they doe esteeme them but light. And that causeth thē worse welcome whersoeuer they com and yll beloued amongst men.

But there be some besides these, that deserue more then bare suspicion: their deeds and their doings be so intollerable, that a man cannot abide to liue amōgest them by any meanes. For they be euer a let, a hurt and a trouble to all the companie, they be neuer redie : euer a trimming : neuer well dressed to their mindes. But when men be readie to sit downe to the table, the meate at the boorde, and their handes washed : then they must write or make
water

Manners and behauiour. 21

water, or haue their exercise to doe: saying, *It is too early: vve myght haue taryed a vvhile: vvhathaste is this, this morning?* And thus they disquiet all the company, as men, caring for them selues alone & theyr owne matters, without consideration in the worlde of other men. Besides this, they will in all things be preferred aboue others: they must haue the best bed, and best chamber: they must take vppon them the highest place at the table, and be first set and serued of all men. And they be so deintie and nice, that nothing pleaseth them, but what they them selues deuise: they make a sower face at any thing ells. And they be so proude minded, that they looke that men should waite vppon them when they dyne, ryde, sporte, or solace them selues.

There be other so furious, testie & waywarde, that nothing you doe can please them: and what soeuer is said they aunswer in choler, and neuer leaue brauling w^t their seruants, and rayling at them, and continually disturbe the company with their vnquietnes: vsing such speeches: *Thou cauledst me vvell vp this morning. Looke heere howv cleane thou hast made these*
D.iii. *pynsones*

*pynsons. Thou beaste, thou diddest vvaite
vvell vppon me to Churche. It vv ere a good
deede to breake thy head. These be vnseme-
ly and very fowle fashions : suche as euery
honest man will hate to death. For, albeit
a mans minde were full fraught with all
humilitie, and would vse these maners, not
vppon pride or disdaine, but vppon a reche-
lesse care, not heeding his doings, or elles
by meanes of yll custome : yet notwithstā-
ding, because his outward doings, woulde
make men thinke him proude : it cannot be
chosen, but all men woulde hate him for it.
For, *Pride is none other thinge, then to des-
pise and disdaine another. And as I haue
saide from the beginning : Eache man desi-
reth to bee vvell thought of, Albeit there bee
no valoure or goodnes in hym.**

Pryde.

Vbaldino
Bandinelli.

It is not long, synce there was in *Rome*
a worthy gentleman, of singular good witt
and profound learning, whose name was
Vbaldino Bandinelli. This gentleman was
woont to say, that as ofte as hee went or
came from the Courte, although the stretes
weare euer full of gallant Courtiers, of
Prelates and Noble men, and likewise of
poore men, and people of meane and base
condition : yet he thought he neuer encoun-
tered any, that was eyther better or worse
then

Manners and behauour. 23

then himselfe. And without doubt hee could meete with fewe, that might be compared in goodnes to him : respecting his vertues, that did excel beyond measure. But we must not alwayes in these things measure men by y^e Elne : We must rather waye them in the millers scoles, then in the goldsmithes balaunce. And it is a courtious parte, redily to receaue them in to fauour : not bycause they bee woorth it : but as men doe with coynes, bycause they be currant.

To go further, wee must doe nothing in their syght whome wee desire to please, that may shewe wee couet, rather to rule and to reigne, then to liue in a familiar equalitie amongst them. For hautines of harte and ambitious disposition, as it kindleth an yll opinion : so it ministreth muche cause of contempte, which in conclusion will so worke against thee, y^t thou shalt bee cleane cast out of honest company. But our dooings must rather beare a signe and shewe of reuerence, meekenes, & respect to y^e company, in which wee fellowship ourselues. So that, what so euer is doone in meete and conuenient time, may hapely deserue no blame : but yet in respect of the place and the persone, it

A lowly
minde.

D.iiii. may

may be reproued well: althoughe for it self, y^e matter deserue no rebuke. As to brawle and to raile at your seruauents (which we haue talked of before) but muche more to beate them. Because these partes, are as-muche as to reigne and to rule: which no honest and ciuil gentlemā wyll vse, in presence of them he doth respect with any reuerence or courtesie. Besydes this, the cōpany is muche offended with it, and their meetinges are broken, and especially, if it be done at the table, which is a place of solace and myrthe, and not of brawle and scolding. So that I must nedes cōmend *Currado Gianfigliuzzi* for his ciuil behauour in y^e he multiplied no words with *Chichibio* to trouble his guests: albeit he deserued to be sharply punished for it, when he would sooner displease his master then *Brunetta*. And yet if *Currado* had made lesse adoe about it then he did: it had byn more his prayse. For then he should neuer haue neded, to call vppō God, to witnes his threatnings so muche as he did.

Boccaccio.
Glor. 6. nouel.
4. fo. 194.

But to returne to our matter: it is not good for a man to chide at the table for any cause. And if thou be angrie, shew it not, nor make no signe of thy greefe, for the reason I have tolde thee, and specially yf thou haue

Chiding at
the Table.

Manners and behauiour. 25

haue straungers with thee : because thou haste called them to be merry, and this wil make them sad. For, as the sharpe and tarte things y' other men doe feede vppō in thy sight, doe set thy teeth likewise on edge: so to see other men vexed and out of quiet, it maketh vs vnquiet too. I call them FROMVVARD people, which will in all things be ouertwhart to other men : as the very worde it selfe doth shewe. For, *Fromewarde*, signifieth asmuche, as *Shorne against the wooll*. Now, how fit a thinge this frowardnes is, to wyn the good will of men, and cause men to wyshe well vnto them : that you your self may easily Iudge, in that it cōsisteth in ouertwharting other mens desiers : which qualitie neuer mayn-teineth friendship, but maketh friends become foes. And therfor let them that desire to be well thought of and welcome amongst men, endeuour thē selues to shunne this fault : For it breedes no good lyking nor loue, but hatred and hurt. I would counsell you rather to measure your pleasures by other mens willes : where there shal come no hurt nor shame of it: and therein alwayes to doe & to saye, more to please other mens myndes and fansies, then your owne.

Fromewards.

Frowardenes

E.i.

Agayne

Clownishe
and Lumpishe

Agayne, you must be neither clownishe nor lumpishe: but pleasaunt and familiar. For there should bee no oddes, betweene the *Mystell* and the *Pungitopo*: but that the one is wilde: the other growes in gardens. And you must vnderstand, that he is pleasaunt and courteous: whose manners bee suche in his common behauiour, as practise to keepe, and maintaine him friendship amongst them: where hee that is solleyne and waywarde, makes him selfe a stranger whersoever hee comes: a stranger, I meane, asmuch as a forreigne or aliēborne: where contrariwise, he that is familiar & gentle, in what place so euer he comes: is taken for a familiar and friend with all mē. So that it shalbe necessarie for a man, to vse him selfe to salute, to speake, and to answer after a gentle sorte, and to behaue him selfe w^t all men so: as if hee were their countryman borne, & of their olde acquaintance. Which some can yll skill to doe, that neuer giue a man a good countenance: easily say, No, to all things: neuer take in good worthe, the honour and courtesie that men doe vnto them (like to the people I spake of before, rude and barbarous) neuer take delight in any pleasaunt conceites or other pleasures: but euer re-
fuse

Manners and behauiour. 27

fuse it all, what soeuer is presented or offered vnto them. If a man say : *Sir, suche a one willed me to commend him vnto you :* They aunswere straite : *vvhathau I too doe vvith his greetings ?* And if a man say : *Sir, suche a one your friend, asked me hovv you did.* They aūswer againe in choler: *Let him come feele my pulse.* These carterlyke and clownishe aunswers and maners, and the men them selues that doe vse them : would bee chased and hūted away, out of all good and honest company.

It yll becomes a man when hee is in company, to bee sad, musing, and full of contemplation. And albeit, it may bee suffered perchaunce in them that haue long beaten their braines in these *Mathematicall* studies : which are called (as I take it) the *Liberall Artes* : yet without doubte it may not be borne in other men. For, euen these studious fellowes, at suche tyme, when they be so ful of their *Muses* : should bemuch wyser to get them selues alone.

Againe, to bee to nyce or to deyntie : it may not be abiden, and specially in men. For, to liue with suche kinde of people : is rather a slauerie then pleasure. And sure there bee som such, so softe & tender : y^t to liue

E.ii.

and

Musing.

*Nyces and
Deynties.*

and deale with such people, it is as dangerous: as to medle with the fynest and bryttelest glasse that may be: So muche they are affrayde of euery light touche. And they wilbe as testy and frowarde, if you doe not quickly and readily salute them, visite them, worship them, and make thẽ answer: as some other body would be, for the greatest iniurie y' can be donne vnto them. And if you doe not giue them all the due reuerence that may be: they will presently take a thousand occasions to quarrell and fall out with you. Yf you chaũce to *Master* him, and leaue out his title of *Honour or worship*: he takes that in dougeon, and thinkes you doe mock him. And if you set him beneath as good a man as him self at the table: that is against his honour. If you doe not visite him at home at his house: then you knowe not your dutie. Theis maner of fashions and behauiours, bring men to such scorne and disdayne of their doings: that there is no man, almost, can abyde to beholde them: for they loue them selues to farre beyonde measure, and busie them selves so much in that, that they fynde litle leysure to bethinke them selues to loue any other: which (as I haue saide from the beginning) men seeke to fynde in
the

Manners and behauour. 29

the conditions and maners of those with whome they must liue : I meane, that they should apply them selues to the fansies & mindes of their friendes. But to liue w^t suche people, so hard to please: whose loue and friendship once wonne, is as easi^{ly} lost, as a fyne scarfe is lightly caryed away with the winde: that is no lyfe but a seruice: and, besydes that it yealdeth no pleasure, it geues a man greate disdayne and horror. Let vs therefore leaue these softe and wanton behauiours to women.

In speach a mā may fault many wayes. And first in the matter it selfe that is in talke, which may not be vayne or filthye. For, they that doe heare it, wyll not abyde it: as y^e talk they take no pleasure to heare: but rather scorne the speache and the speaker both. Againe, a man must not moue any question of matters that be to deepe & to subtile: because it is hardly vnderstoode of the moste. And a man must warely foresee, that the matter bee suche, as none of the company may blushe to heare it, or receaue any shame by the tale. Neyther must he talke of any filthy matter, albeit a man would take a pleasure to heare it: for, it yll becomes an honest gentleman, to seeke to please, but in things that be honest. Nei-

Talke and
Communica-
tion.

E.iii.

ther

Holle thinges
muste not bee
leasted at.
Cicero. Mala
& impia est
Consuetudo,
contra deos
disputandi:
sine serio sit,
sine dissimu-
late.

Neither in sporte nor in earnest, must a man speake any thing against *God* or his *Saintes*, how witty or pleasaunt so euer the matter be. Wherein, the company that *Giouan Boccaccio* hathe brought to speake in his *Nouvelles* and tales, hath faulted so muche: that me thinkes euery good body, may iustly blame them for it. And you must thinke *It is not only a token of great detestation & Impietie in a man, to talke in iesting wise of God: but hee is a vicked & sinfull man, that will abyde to heare it.* But you shall finde some suche good men, as will flie asmuche as the plague, the company of such as talke so vnreuerently, and without respect, of the incomprehensible Maiestie of God. And *vvee must not alone speake religiously of him: but in all our talkes wee must auoyde what vvee may, that our vvordes may not vvitnes against our life and our vvorkes.* For mē doe hate their owne faultes otherwhile, when they see them in another.

Talke out of
time.

Likewise it is vnsauourie, to talke of things out of tyme, not fitting the place and company: although the matter it selfe, and spoken in tyme, were otherwise both good and godly. We must not then reherse Fryers sermones to young gentlewomen, when they are disposed to sporte thē selues:

as

Manners and Behaviour. 31

as y' good man did, that dwelles not farr hence, nere to *S. Brancatio*. And in feastes & at table, wee must beware wee doe not rehearse any sorowfull tales, nor put them in minde of woundes, of sicknes, of deathes, of Plagues, or of other dolefull matters. But if another man chaunce to moue suche matter: it shalbe good, after an honest and gentell sorte, to exchaunge that talke, and thrust in some other, y' may giue them more delighte and pleasure to heare it. Albeit, not long since I heard it said to a worthy gentleman our neighbour, that *Men haue many times more neede to weepe then to laugh*. And for that cause hee said, these dolefull tales, which wee call *Tragedies*, were deuised at first, that when they were plaid in the Theatres (as at that time they were wōt) they might draw fourth teares out of their eyes, that had neede to sped the. And so they were by their weeping, healed of their infirmitie. But albeit it bee good to doe so: yet it will il becōe vs to driue men into theyr dumpes: especially where they bee mett to feaste and to solace themselves, & not to mourne. For if there be any y'hath suche weeping disease: it will bee an easie matter to cure it, w' stronge Mustard or a smoaky house. So that, in no wyse,

E.iiii.

I can

Bocc. Gior. 4.
fol. 183. In the
beginning.

I can excuse our friend *Philostrato*, for his worke that hee made full of dule and of death, to suche a company as desired nothing more then myrthe. Wee must the rather vse sylence, then discourse of suche sorrowfull matters.

And they doe as muche as misse too, that neuer haue other thing in their mouthe, then their children, their wife, and their nourse. *My litle boy, made mee so laughe yesterday: heare you: you neuer sawe a sweeter babe in your life: my wyfe is such a one, Cecchina told mee: of troth you would not beleue what a vvit shee hath:* There is none so idle a body, that will eyther intend to answer, or abyde to heare suche foolishe prytte prattle. For it yrcks a mans eares to harken vnto it.

Dreames.

There be some againe, so curious in telling their dreames from point to point, vsing such wonder and admiration withall, y^t it makes a mans harte ake to heare them: & specially because (for y^e most parte) they be such kinde of people: as it is but labour lost to heare, euē the very best exployts they doe, when they be most awake, and labour most to shew their best. Wherefore we must not trouble men with so base and absurde matter as dreames bee: especially suche
foolishe

Manners and behaviour. 33

foolyshe things, as most tymes men haue. Albeit I haue heard say many times, that wisemen in times past, haue leaft in their bookes many sortes of dreames, conteining matters of deepe knowledge and vnderstāding: it followeth not yet, that wee, the vnlearned and common sorte of people, should vse it in our familiar and common talke. And sure of all the dreames that euer I heard (albeit I hardly listen to any) in my cōceit, I neuer heard any, that was worth the hearing but one alone, which the good *Master Flaminio Tomarozzo* a gentleman of Rome did see, a man not vnlearned and grosse: but full of knowledge and singular witte. And thus was his dreame, *This gentlemā Master Flaminio Tomarozzo*, thought he was sitting in a very riche *Apothecaries shop*, a neere neighbourof his. And after he had byn there a while (what soeuer the occasiō was) the people vvere vp in a rore one a sodayne, and fell to spoilyng of all that vvas in the shoppe. One tooke on *Electuarie*, another a *Confectiō*, some one thing, some another, and presently eate it vppall: So that within a while, there was neither virell glasse, ertherne pot, wodden boxe, nor any pot els of drugges, that was not emptied broken, or ouerthrowne. But amongst them all, ther vvas one veryc small glasse, full to the

F.i. toppe

M. Flaminio
Tomarozzo.

toppe of verie cleare vvater, vvhich many did smell to, but no man vvould taste. He sloode not there long, but there came in a tall man, an aged and very graue man, to look vnto. This Aged father beholding this vnfortunate Apothecaries boxes and pottes, and finding some emptyed, some ouerthrowne, and the better parte broken : At length casting hiseye asyde, he chaunced to see the smal glasse I spake of before, and setting the same to his mouthe, hee dranke it vp so cleane: that he leaft not one droppe. And this doone, he went from thence as the rest did before. Master Flaminio vvas abashed and marueled mucche at this matter. And therefore turning to the Apothecarie he sayed vnto him : Syr, whoe is this that came laste ? and why did he drinke vp so sauourly, all the vvater in that little glasse, vvhich all the rest refused. To vvhome the Apothecarie seemed to make this aunsvver. My sonne, this is the Lord God. And the vvater, that hee alone dranke, and all the reast refused and vvould not taste as you sayv vvas discretiō : vvhich, you knowv vvell ynough men vvill not taste of, by any meanes.

Such kind of dreames, I hould well a man may rehearse, and heare with much pleasure and profit. Bycause they doe more resemble, the Cogitations & thoughts of an awakened minde : or better, I should

Manners and Behaviour. 35

shoulde say, the vertue sensitue : then the visions and syghts of a drowsie head. But those other dreames, without shape, fashiō or sense : (which the moste parte of suche men as we are, bee wont to haue) would be forgotten cleane, and lost with our sleepe. Howbeit, I doe not deny but the dreames of good men and learned, be better and wiser than theires of the wicked and more vnlearned sorte.

And albeit a man would weene, there can bee nothing in the worlde more vaine then *Dreames* : yet there is one thing more light then they, and that are *Lyes*. *For there is yet some shadowe, and, as it vvere, a certaine feeling of that vvhich a man hath seene in his dreame.* But there is neyther shadowe nor bodye of a trueth in a lye. Lyes.

And therfore we should lesse busie mens eares, and their mindes to harken to lyes, then to dreames, because they bee otherwhile receiued for truethes. But tyme, in the ende, discovers suche pelfe : that lyers, not only doe gayne no credite, but no man vouchesafes to harken vnto them, in otherwise (as the men that carry no substaunce in their woordes) then if they had sayde nothing or blowne a litle wynde. And you shal vnderstād, therbemany y'vse to lye, not Men haue a pleasure to lye othervvhile.

minding any yll purpose in it, or to make their owne peculiar proffit by it, to hurt other men or shame their neighbour : onely they doe it, for a pleasure they take to tell a lye : as men that drinke not, all for thirst : but for a pleasure they take, to taste of the wine. Other some doe tell lyes, to make a vaine glorious boasting of them selues : vaunting and telling in a brauery, what wonderfull exploits they haue doone, or bearing men in hand, they be greate doctors and learned men.

Lesinges and
Countrefec-
tinges.

In Silence too, after a sorte, without speache, a mā may tell a lesynge : I meane with his gestures and grace : as some you shall see, that being of meane, or rather base condition and calling, vse suche a solemnitie in all their doings, and marche so stately, and speake with suche a prerogative, or rather discourse lyke Parleament men, setteling them selues, as it were, in a place of Judgement, proudly prying about the like Peacockes : that it is a very death to behold them.

And some suche you shall fynde, that although they bee combered with no more wealthe then easily serues their turne : yet will they neuer appeare vnles their neckes be laden with chaines, their fingers full of ringes

Manners and behauiour. 37

rings, their cappes beset with agletts, and euery other parte bespangled, as though they would defiey^e King of *Castiglio*. Whose behauiours be full of follies and vaine glorie, which cometh of pryde, growing of vanitie it selfe. So that wee must eschew these faults, as foule and vnseemely things. You shall vnderstand, in many Cities, and those of the best, the lawes doe not suffer, that riche men should go muche more gorgeously attyred, then the poore. For poore men thinke they haue a wrong: when mē seeme, but in countenance alone, as it were Imperiously to reigne ouer them. So that we must carefully beware we fall not into these follies.

Neither must a man boaste of his Nobilitie, his Honour or riches: muche lesse vaunt of his witt, or gloriously reherse to much of his deedes & valiāt Actes, or what his Auncestors haue done, nor vppō euery occasion, fall in rehersall of suche thinges, as many men doe. For in suche case, a mā would weene, they seeke, either to contend with the Company, (if they be, or will take vppon them to bee, as good Gentlemen, & of as muche wealthe and worthines, as they bee:) or elles to ouercrowe them, (if they liue in meaner condition and calling,

Glorious boasting and bragging.

F.iii.

then

then they doe) And as it were to vpbraide them, their poore and base condition of life.

Exalting and
embasing.

A man must neither embase, nor exalte him selfe to muche out of measure: but rather bury in silēce some parte of his merits, then arrogate to muche vnto him. Bycause *Goodnes it selfe, vwhen it excedeth muche, is e-uer enuyde of some.* And you may be sure, they that embase them selues thus beyond measure, refusing that worship and honour that is but duely their owne of very right: shewe more pryde in this contempte, then they that vsurpe those things, that are not so due vnto them. So y^t a man perchaūce, might saye, *Giotto* hath not deserued those

Bocc Nouel. 5
Gior. 6. fo. 291

Cōmendatiōs y^t some beleue, in y^t he refused to be called Master: being not only a master but without doubt a singular and cunning master in his art in those daies. But be it blame, or praise y^t he deserued: it is most sure, he that refuseth that which euery mā els doth hunt for: sheweth therin, he repro- ueth or contemneth the common opinion of men. And, to contemne the honour & renowne, which other mā gape for so much, is but to glorie and magnifie him selfe a- boue other. For asmuche as there is no man (without he be mad) will refuse and reiect things that be deare and of price: vn-

les

Manners and behauour. 39

les hee be suche, as hathe plenty and store of those deare and deintye things.

Wee must not boast of those good things that be in vs, nor set them to lyght: for in y^e one, wee doe upbraide men their faults: In the other, wee scorne to muche their vertues. But it behoueth euery man to speake his owne praise, as litle as hee may. And if occasion driue him vnto it: it shalbe good, modestly to speake the truethe, as I haue told you before.

And therefore, they that desire to doe mē a pleasure: must needes leaue one faulte, y^e is to common with all men: they must not shewe them selues so afraide and fearefull to speake their mindes, when a man dothe aske their aduise. For, it is a deadly paine to here thē, & specialy if they be mē, in y^e Judge mēt of y^e world, of good vnderstanding and wisedōe. What a fetchīg about is this, ere they cōe to y^e mater? *Sir I beseche you pardon mee, if I doe not say vuell. I vwill speake like a gros mā as I am: & grosly according to my pore skil. And Sir, I am sure you vwill but mocke me for it. But yet, to obey you:* & they drawe their words forth so lōg, & put thē selues to suche paine: y^e, while these ceremonies be a doīg, y^e hardest questiō y^e is, might haue byn determined with fewer words and shorter time:

F.iiii.

bycause

bycause they cannot get out of these protestations, when they bee in.

Abiecte
Minde.

They bee also very tedious to men, and their conuersation & maners are very troublesome: whoe shewe too base and abiect a minde in their doings. And where the cheifest and highest place, is apparantly due vnto them : they will euer creepe downe to the lowest. And it is a spitefull buisynes to thrust them vp : For they will straite iogge backe againe, like a resty Jade, or a Nagge that startleth a side at his shadowe. So that, there is muche a dooe w^t them, when wee meete at a doore. For they will not (for all you can dooe) in any case enter before you, but so trauerse their ground, go backe, and so fray and defend with their armes and their handes : that at euery thirde steppe, a man must be ready to wage battell with them : and thus they breake of, all solace and pleasure, and otherwhile, the buisynes they meete aboute.

Ceremonies.

And therfore, *Ceremonies*, which wee name, as you heare, by a straunge terme, as lacking a worde of our owne, bycause our elders, hauing no knowledge of those superstitious fashions, coulede not well giue them a proper name. *Ceremonies*, I saye,
in

Manners and behauour. 41

(in my Judgement,) differ not much from lyes & dreames, for their own very vainesse it selfe. So that wee may couple and ioyne thē together in this our treatise, sithe occasion serues so fytt to speake of them here. As a good man hath often shewed me: those solemnities that church men doe vse at their Altars, and in their diuine seruice bothe to God and his holy things, are properly called *Ceremonies*: but after, men did begyn, to reuerence eche other with curious entertaynements, more then were conuenient, and would be called masters and Lords, amōgest them selues, yealding bending, and bowing their bodyes, in tokē of reuerence one to another, vncouering their heads, vsing highe titles and Styles of honour, and kyssing their hands as if they were hollye things: some body, by like considering all these things well, and finding these newe founde curious follyes without any name: thought good to Christen and call them *Ceremonies*, but sure in a iest as I take it: as to be mery and make good cheare, we terme it in sport, a triūph: which custome, no doubt, tooke not his being at vs, but elles where, as barbarous & straunge: and not long since, from whence I knowe not, transported into *Italie*:

G.i.

whose

whose deedes being wretched, and effects base and vile, hath gotten encrease and honor, in vayne woords alone, and superfluous titles.

Ceremonies then, if we cōsider well their intēts that vse them: are but vaine shewes of honour and reuerence, towards him to whome they be doone: framed of semblance and wordes touching their titles and courtious offers. I say vaine: In that we honour mē to their face, whome we reuerence not in deede, but otherwhile cōtemne. And neuertheles, because we may not go agaīst custome, wee giue them these titles: *The most honorable Lord suche a one: the Noble Lord suche a one.* And so otherwhile wee offer them our humble seruice: whome wee could better vnserue then serue, & cōmaund then doe them any duety.

Thē not *Lesinges* alone, but also *Treacheries* and *Treasons*, shalbe called *Ceremonies*. But because these wordes and these titles aboue rehersed, haue lost their strēgh: and waste, (as a man may say of Irō) their tēper, w^t such continuall occupying of it as we doe vse: we must not so precisely way them as other wordes, nor so strictly construe the meaning of them. And, that this is true, that which allwayes happens to all men,
doth

Manners and behaviour. 43

dothe shewe it playne inoughe. For if wee meete with a man, we neuer sawe before : with whome, vppon some occasion, it behoues vs to talke : without examining wel his worthines, most commonly, that wee may not offend in to litle, we giue him to much, and call him *Gentleman*, and otherwhile *Sir*, althoughe he be but some *Souter* or *Barbar*, or other suche stuffe: and all because he is appareled neate, somewhat gentleman lyke.

And as men in tymes past, were wont to haue vnder the *Priuilege* of the *Pope & Emperour*, peculiar & distinct titles of honour, which might not be vntouched, without doing wrong to the priuileged men : nor againe attributed & geuen without a scorne, to them that were no such priuileged persones : So at this daie, wee must more freely vse those titles, and the other significations of honour, like to those titles : because *Custom* the mightiest *Lorde*, hathe largely therewith, priuileged men of our time.

Titles by
Priuilege.

This vse and custome, *then* so fayre and gallant without, is altogether vaine within, and consisteth in semblance without effect, & in wordes without meaning.

G.ii.

But

Custom must
not be altered.

But this notwithstanding, it is not lawful for vs to chaunge it : but rather, bycause it is not our fault, but the fault of our tyme, wee are bounde to followe it : but yet wee must discretely doe it.

The end why
ceremonies be
vsed.
Ceremonies
for profit.

So that wee are to noate, that *Ceremonies* are vsed, eyther for a *Profit*, or for a *Vanitie*, or for a *Duetie*. And euery lye that is told for a mans priuate profit: is a deceite, a sinne, and a dishonest parte : for, in what so euer it bee, *A man can neuer honestly lye*.

And this is a common fault with flatterers, that counterfet them selues to be our friendes, and apply them selues euer to our desiers, what soeuer they be : not bycause wee would haue it so, but to the ende wee should doe them some pleasure, for it. And this is not to please vs, but to deceiue vs. And albeit this kind of fault be, peraduenture, by reason of custome sufferable : yet notwithstanding bycause of it selfe, it is fowle and hurtefull, it yll becomes a gentle man to doe it. *For it is no honestie to seeke a pleasure by the hurt of another*. And if lyes and false flatteries, may bee termed *Ceremonies* (as I haue sayde before :) so oft, as we vse them for respect of our gain & profit: so oft wee doe hazard our good name and credite: so that this consideration alone, might

Manners and behauiour. 45

myght moue vs well to leaue all *Ceremonies*, and vse them no more.

It resteth now that I speake of those y^t bee done of *Dutie*, and of those that be done of a *Vainesse*. As touching y^e first, *VVe must not leaue them vndone in any wise. For he that faileth to doe them, dothe not onely displease, but doth a wrong to him, to whome they be due.* And many times it chaunceth y^t men come to daggers drawing, euē for this occasion alone, that one man hath not done the other, that worship and honour vppon the way, that he ought. For to say a trueth *The power of custome is great & of much force,* (as I said) *and would be taken for a lawe,* in these cases. And that is the cause we say: *You*: to euery one, that is not a man of verybase calling, and in suche kinde of speach wee yealde such a one, no maner of courtesie of our owne. But if wee say: *Thou*: to suche a one, then wee disgrace him and offer him outrage and wronge: and by suche speach, seeme to make no better reconing of him, then of a knaue and a clowne.

Dutifull ceremonies.

Custome is a lawe.

You.

Thou.

And although the tymes past, and other countryes, haue vsed other maners: let vs yet, keepe our selues to our owne: And let not vs dispute the matter, which is the better of twaine. For wee must obserue, not

G.iii.

those

those, that we Judge in our owne conceits to be good: but suche, as be currant by custome, & vsed in our owne tyme: as lawes, which we be bound to keepe, though they be not all of the best, tyll suche tyme, as the magistrates, the Prince, or they that haue power to amēd them, haue chaunged them to better.

So that *It behoues vs, hedefully to marke the doings and speache, wherewith daily practise and custome, wonteth to receaue, salute, & name in our owne country, all sortes and kinds of people, and in all our familiar communicatiō with men, let vs vse the same.* And notwithstanding the

*Bocc. Nouel. 6
Glor. 5. fo. 259*

*Peter the
King of Ara-
gon.*

Admerall (as peraduētūre the maner of his time was suche) in his talke with *Peter the King of Aragon*, did many times: *Thou him: Let vs yet saye to our King: Your maiestie: and your highnes: aswell in speache as in writing.* And if they haue followed the vse of their time: then let not vs breake the fashions of ours. And these doe I call *Duetifull Ceremonies*, bycause they proceede not, as we would, or of our owne free willes: but are layde uppōvs by the *Lawes: I meane, Common custome.*

And in suche things, as carry no euill meaning in them, but rather some face of courtesie: reason would and commaudeth, we shoulde rather

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rather obserue common Custome, then dispute and lay the lawe for them.

And albeit, to kisse in shewe of reuerence, of very right appertayneth to the reliques of Saints and there holy matters: yet if it bee the maner of your country, at parting, to say: *Signori, Io vi basciola mano.* Or: *Io son vostro seruidore:* Or els: *vostro schiavo in catena:* you must not disdaine it, more then other. But, In farewelles and writings, you must salute and take leaue, not as reason, but as custome will haue you: and not as we wont in times past, or should doe: but as men vse at this day: for is it a chorlish maner to say: *VVhat greate gentleman is he I pray you, that I must master him:* Or: *is he becom master parson, that I must kisse his hands?* for he that is wont to be (*Sird*) and likewise (*Sirreth*) other: may thinke you disdaine him, and vse some outrage vnto him, when you call him to his face, by his bare name, and giue him no addition.

I kisse your
hands: I am
your seruant
your name is
chayne.

And these termes of *Seignory*, *seruice*, & *duetye*, and such other like vnto these, as I haue sayde: haue lost a greate parte of their harshnes, and (as hearbes long steeped in the water) are sweetened, and made softe and tender, by reason of much speache in mens mouthes, and continuall vse to speake them.

G.iiii.

So

So that we must not abhorre thē, as some rude and rusticall fellowes, full of foolishhe simplicitie, doe: that would sayne beginne the letters we write to Kinges and Emperours after this sort, vz. *Yf thou and thy children be in healthe it is well: I am also in healthe*: saying, that suche was the beginning of the letters, the *Latins* did write to the magistrates of *Rome*. If men should liue bytheir measure, and go backeto those fashions and maners, our first fathers dyd vse: the worlde thē by litle and litle, would come so about, that we should feede vppon acornes againe.

Vanitie and
pryde.

Respect of
countrey.

And in these *Duetifull Ceremonies*, there be also certain rules and precepts, we must obserue: that wee may not bee touched w' *Vainesse* and *Pride*. And first of all, wee must consider the country where wee doe liue. *For all customes be not currant a lyke in all countreys*. And peraduenture that which they vse in *Naples*, which is a Citye replenished with gentlemen, of good houses, and Lordes of greate power, were not so fitte for *Florens* and *Luke*: Which are inhabited, for the most part, with Merchâts and plaine gentlemē, without any Prince, Marques, or Barone amongst them. So that the braue and Lordelike manners of
the

Manners and behauour. 49

the gentlemē of *Naples* transported to *Florence*: should be but waste, and more then needes: like a tall mans gowne cast ouer a dwarfe: as also the manners of *Florence* shoulde be to pinching and straite, for the Noble natures and mindes of the gētleme of *Naples*. And although the gētleme of *Venice* vse great embracings and entertainementes amongst themselues, and fawne without measure the one on the other, by reasō of their offices, degrees and fauours they looke to finde when they meete and assemble to choose their officers: yet for all this, it is not conuenient, that the good men of *Rouigo*, or the Citizens of *Asolo*, should vse the lyke solēnities, embraceings and entertainemēts one to another, haueing no such kinde of cause amongst them: Albeit all that same countrie (if I bee not deceiued) is falne a litle, into these kinde of follies, as ouer carelesse and apt inough by nature, or rather learning those maners of *Venice* their Lady and Mistris: because *Euerie man gladly seeketh to tread the steps of his better*: although there be no reasō for it.

Moreouer we must haue a regarde to the time, to the age, and the condition of him, to whom we vse these ceremonies, and likewise respect our owne calling: and with

Time, age,
condicion &
calling must
be respected.

H.i.

men

men of credite maintaine them : but w^t men of small account cut them of cleane, or at least, abridge them as muche as wee may, & rather giue them a becke thē a due garde : Which the courtiers in *Rome* can very well skill to doe.

In what case
Ceremonies
be cumber-
some.

But in some cases these *Ceremonies* be very combersome to a mans busines, and very tedious : as *Couer your head*, sayes the Judge, y^t is busied w^t causes, and is scanted of time to dispatche them. And this fellow so full of these *Ceremonies*, after a number of legges and shufflinge curtesie, aunswers againe : *Sir I am very well thus*. But sayes the Judge agayne, *Couer your head I say*. Yet this good fellow tounring twise or thrise to & fro, making lowe conges downe to the grounde w^t muche reuerence and humilitie, aunswers him, still : *I beseache your worship, let me doe my duetie*. This busines and trouble lasteth so long, & so muche time is trifled : that the Judge might very nere haue dispatched all his busines within that space. Then, although it be euery honest mans parte, and the duety of euery meanner body, to honour the Judges, and mē y^t be called to worship & honour : yet, where time wyll not beare it : it is a very troublesome thing to vse it, and it must be eschewed

Manners and behauour. 51

ed, or measured with reason.

Neyther be y^e self same *Ceremonies* seemely for young mē, respecting their Age: y^eould mē doe vse together. Nor yet can it become men of meane and base condition, to vse the very same, y^e gētle mē & greate men may vse one to another. And if wee marke it well, we shall find, y^e the greatest, y^e best men, & mē of most valour, doe not alwayes vse y^e most *Ceremonies* thē selues, nor yet loue nor looke a mā should make many goodly curtsies vnto them, as men that can ill spend their thoughts one matters so vaine.

Neither must handy crafts men, nor mē of base condition, busie thē selues to muche, in ouer solemne *Ceremonies* to greate men, and Lordes: it is not lookt for in suche. For they disdain them, more then allowe thē: because it seemes that in such, they seeke, & looke, rather for obedience and duetie, then honour. And therefore it is a foule faulte in a seruānt, to offer his master his seruice: for he couēts it his shame, & he thinks the seruāt doth make a doubt, whether he is master or no: as it were not in him to imploy him, & cōmaūd him too. These kinde of *Ceremonies* would be vsed frankely. For, *VVhat a man dothe of duetie, is taken for a debte,* and hee finds him selfe litle beholding to
H.ii. him

him that doth it. But he that doth more
than he is bound to, it seems he parteth
with somewhat, and that makes men to
love him, and to commend him to a life-
full man. And I remember once well, I
have heard it sayd, that a worthy General
a great while, was once went to saye
that he had much that he intended more with
a small intention, made a great good.

You shall then see your Cameraman, as
the other stages his garments, rather to
large then to life. But yet see as, that he
cannot see how large enough to make a
cloak. And if there be yet in this point,
some little good to be seen, so much as he
wishes then the wife, that shall be com-
mend him. And if there be somewhat in
the device, that shall be such a Cardinal
well taught, and courteous. But yet that
doth seem to make, and is ever made,
shall stand as value and light, and per-
haps with thoughts of her, called a brave
day, a bright fellow, and is with more
right, a shining: which men, and others
have called, if I do not forget the Jewish
diligence. And there is no more in the
world, more to be admired, or a worse
seemeth a gentleman, than this. And this
is the third matter of Cameraman, which
simple

Manners and behauiour. 53

simply procedeth of our owne will, and not of custome.

Let vs the remeber, that *Ceremonies*, (as I haue alwayes sayd) were not so necessarie by nature, but a man might doe well inough without them: As for example, our countrie lined (it is not long since) in maner cleane without any. But other mens diseases haue infected vs, with these infirmities and many mo. So that, custome and vse obserued: the rest that is more, is but waste: and such a sufferable letting, as if it be more in deede then is in vse, it is not only vsufferable, but forbidden: and so vpon the matter, a cold and vsauourie thing to noble mindes, that cannot brouse vpon shrubbes and shewes.

And you shall vnderstand, that trusting my owne skill but little, in wryting this present treatise: I thought good to consult with many, and to take the Iudgement of better learned men then my selfe. And this in my reading I finde. There was a King, they call him *Oedipus*: being banished and driven out of his countrie (vpon what occasion I know not) he fled to King *Theseus* at *Athens*, the better to saue him selfe and his life, from his enemies, that mainly pursued him. This *Oedipus* now
H.iii. comming

Oedipus.

Theseus.

comming before the presence of Thomas, by good chance hearing his daughter speake, (whome he knew by her voice, for he was blind and could not beholde her with his eyes) he was so presently stricken with joy, that, not caring to doe his allegiance and due tie to the King, he did presently embrace, & make much of his daughter before him: his fatherly affection so led him, and ruled him so. But in the end finding his fault, and better aduising him selfe of his doings, he would needs excuse it to Thomas, & humbly prayd his grace to pardon his folly. The good and wise King, out of his milke, and had him leave his excuse, and thus saide vnto him: *Comfort thy selfe Crastus, and be not dismayd at that thou hast done. For I will not haue my life humoured with other mens misdeeds, but with my owne sinnes.* Which stroke a man should haue abides in mind.

And albeit men be well pleased, that we doe giue them worship & honour: yet when they find them selves cunningly courted, they be soon weary of it, and also disdain it. For these glauing, or flatterers I should say, to amend their knaueries & falsehoods, haue this fault withall: that these glauing fellows doe plainly shewe, they count him, whome they court in this sort, but

Manners and behaviour. 55

but a vaine, and arrogant bodie, an asse of grose capacitie, and to simple, y^t it should be an easie matter to bayte him and take him too. And these *Vaine and Curious Ceremonies*, besides that they be superfluous: they beare with all a shape of flattery, so slenderly couered, that euery man doth opely see them, and know them plaine: in suche sorte, that they that doe them, to the end to make a gaine, besides that ill that is in them, wherof I spake before: shewe them selues also, gentlemen ill taught, without good maner or any honest fashion.

But there is another sorte of *Ceremonious* people, who make it an arte and merchandise, and keepe a booke and a reconding of it. One these men (they say) they must smile, on such men they must laughe: and y^e better man shall sit in the chayr, and the other vppon a lowe stoole: which superstitious *Ceremonies*, I beleue, were transported out of *Spaine* into *Italie*. But our country, hath geuen them but colde entertainment, and as yet they haue taken but slender roote here: for this precise difference of worship, and gentry, is not liked of, with vs. And therefore it is but ill maner, for a man to make him selfe Judge, which is the better man.

H.iiii.

But

But it is much worse for a man to make a sale of his *Ceremonies* and entertainmēt, (after y^e maner of harlots) as I haue seene many gentlemen doe in the court, geuing good wordes and faire countenaunces for a rewarde and recompence, of the goods and the tyme, their seruauents haue spent in their seruice.

And sure they that take a pleasure to vse ouer many *Ceremonies*, more then neede : shewe they doe it vppon a lustines and brauery, as men that haue nothing elles in thē of any valour.

And bycause these follies are learned wth ease inough, and carry withall a litle fayre glose in shewe: they bestowe all their whole mindes none other waye. But graue matters they can not abide to weelde, as things to farre aboue their reache : and coulde finde in their harts to dwell in these toyes and tryfles, as men whose capacitie conceiueth nought of Importaunce : like tender mylkesops that can beare no brūt : or that, beside a glorious outside, haue not mettall inough in thē to abide a flea byting. And therfore, they could wishe it were so : that these entertainments and acquaintāce with mē, should go no further then the first sight. And of these there bee an infinite
number

Manners and behauiour. 57

number.

And some againe be to full of words, and abound to muche in curtiuous gestures to couer and hyde the defects and faults of their treacheries, and their vile & base natures: For they see, if they should be as bare & rude in their woords, as they be in their deeds & their doings, mē would in no case abide them. And to saye a trueth, yow shall finde y' *one* of these two causes, drawe most men one, to vse these wast and needles Ceremonies, and nothing els: which lightly most men cannot away withall, bycause they be hindered by them, & their meanes, to liue as they would, and lose their libertie: whiche a mā dothe preferre above any thing els.

Wee must not speake yll of other mē, nor of their doings: althoughe it plainly appere, that men do willingly *led* good eare to heare it, as easily moued therto, by y^e nature of malice and enuy, that pynes at our Neighbours prosperity and rising to worship & honour: for at lēgth mē will eschewe the acquayntance of Slanderous people, as much as they shunne the Oxe, y^e goreth with his horns, or strikes wth his feete: making their reconing, that what they tell them of vs, as muche they will tell

Slandering.

I.i.

vs

vs, of them.

Quareling.
Wrangling.
Overthwarting.

And some ther be, that so quarele at euery word, question, and wrangle, that they shew they haue litle skill in other mens natures: for, *Euery man desireth the victory should go one his syde: and hates it asmuche to be mastered in words, as to be vanquished in any other acte that he dothe.* So y^t willfully to ouerthwart a man, it workethe no Loue and good vvill: but rather displeasure, rancoure and malice. And therefore, he that seketh to be well thought of, and would be taken for a pleasaunt and good Companion, must not so redily vse these speeches: *It was not so: And, Nay: it is as I tell you. I wil lay a vvager vvith you:* But he must rather take payns, to apply himself to other mēs mīds cōcerning such things, as haue matter of small importaunce: Bycause the victorye, in such cases, is daungerous: for, the gayninge the cause, in tryfling questions, dooth often loose the Loue of a faithfull friend. And men are so farre out of loue & liking, of such hot fellowes: that they will by no meanes growe acquaynted with suche, least they be dryuen euery hower to bralle, to chide, and to fighte with them for it. And suche kinde of people doe
pur-

Manners and behauiour. 59

purchase these names : Maister *Vniciguer-*
ra : Or, *Sir Contraſoni* : Or, *Sir Tuttſalle* :
And ſometime : *il Dottor ſuttle*.

Conquerour.
Overthwart
Know all.
The ſuttle
Doctour.

And if you chaunce otherwhile, to be in-
treated of the cōpany to ſpeake your mind:
I would haue you doe it after a gentle ſort,
without ſhewing your ſelfe ſo greedie
to carry the bucklers away, as if you
would eate them vp for haſte. But
you muſt *Leaue to euery man his parte* :
And bee it right or vvronge, conſent to the
minds of the moſt, or the moſt importunate :
and ſo leaue the fielde vnto them : that
ſome other, and not your ſelfe, may beate
and ſweat, and chace in the winning of
the cauſe. For theſe quareulous conten-
tions, bee foule and ill fauoured faſhions
for gentlemen to vſe : and they get them
ill will and diſpleaſure of all men for it :
and they bee vncomely for their owne
vnſeemelines, which of it ſelfe offendeth
euery good honeſt minde, as it may chaūce
you ſhall heare hereafter.

But the common fault of men is ſuch,
and eche man is ſo infected with this
ſelfe loue and liking of him ſelfe : that he
hath no reſpect or care to pleaſe any man
ells.

I.ii.

And

*Counseling
and reproofing.*

And to shewe them selues fine headed, of muche vnderstanding, and wise : they counsell, reproue, dispute, and bralle, to daggers drawing, and allowe nothing els but that they say them selues.

To offer aduyse, vnrequested : what is it els but to vaunt youre selfe wiser then he is, whom you do counsell : nay rather it is a playne checke to him, for his Ignorance and folly. And therefore, you must not do so, with all your acquaintance generally : but only with you very friendes, or suche whō you are to gouerne & rule : or els, whē a man hapely standes in daunger & perill, how muche a stranger so euer he be. But in our common Acquaintance and conuersation, *Let vs not busy our selues, and meddle to muche vvith other mens doings.* In which fault many doe fall : but most of all, the men of least vnderstanding. For, *Men of grosse capacities consider but litle :* And they take no longe time to debate with them selues, as men that haue litle busines to doe.

He that coun-
selleth hath
euer a good
conceite of
him selfe.

But how so euer it be, hee that offereth and geueth his counsell : geues vs to thinke, hee hathe this conceite of him selfe : that all the witt is in him,
and

Manners and behauiour. 61

and other poore men have none at all.

And sure there bee some, that stand so muche in conceite of their wit : that they will be in maner, at warres, with him, that wil not follow the counsell they giue them. And thus they will say. *Very vuell: a poore mans counsell vwill not be taken: suche a one vwill doe as he list: suche a one giues no heede to my vvordes.* As though there were not more Arrogancie in thee, that sekest to bring a man to followe thy Counsell : then there is in him, that followes his owne aduise.

And they doe also make the like fault, y^t take vvpon them to reprove and correct mens faults, and to geue a definite sentēce in all things, and lay the lawe to all men. *Suche a thing would not be done: You spake such woordes: Doe not so: say not so: The wine that you drinke is not good for you: it would be red vvine. You should vse suche an Electuarie, and suche pilles:* And they neuer leaue to reprove and correct. And let vs passe that ouer, that otherwhile, they busy them selues so much, to purge other mē's groūd's: that their owne is ouergrowen, and full of thornes and nettles. For it is a meruailous payne vnto them, to heare one that syde.

And as there be few or none, whose mids

I.iii.

can

Reproving
and correc-
ting of faults.

can frame, to spend their lyfe with a *Physition*, a *Confessour*, and muche lesse a *Iudge* that hath iurisdiction and power to controule and correct all criminall faultes : so is ther not one, that can take any pleasure to lyue, or make himself familiar with suche *Censors*: so hard, and seuer. *Foreuerry man loueth libertye* : and they woulde robbe vs of it, and get to be our masters. So that it is no good māner to be so redye to corect and giue rules vnto mē : we must geue *Scholemasters* and *Fathers* leaue to do that. And yet that notwithstanding, experience doth shewe, the children and *scholers* both, do often hide them selues frō them, you see.

Scornes and
Scoffes.

I doe not allow, that a man should scorne or scoffe at any man, what so euer he be : no not his very enemy, what displeasure so euer he beare him : for, *it is a greater signe of contempt and disdaine, to scorne a man, then to do him an open wrong* : forasmuch as wrongs may be done, eyther of choler, or of some couetous mynde or other. And ther is no mā will take a displeasure with that, or for that, he doth not set by : nor yet couet that thing, he doth altogether contemne. So that, a man doth make some accōpt of
him

Manners and behauiour. 63

him he dothe wronge: but of him that he scoffes and scorne, he makes no reconing at all, or as litle as may be.

And the *Nature and effect of a scorne*, is properly to take a contentation and pleasure to do another man shame and villany: *thoughts it do our selues no good in the world.* So that, good maner & honesty, would vs beware we scorne no man in any case: wherein they be much to be blamed, that reprove men those blemishes they haue in their person, eyther in woords, as *Master Forese da Rabatta* did, laughing at the countenance of *Master Giotta*: or in deeds, as many doe, counterfeting those that stutter, haulte, or be crookte shoulderd. And likewise, they that scoffe at any man, that is deformed, ill shapen, leane, litle, or a dwarfe, as much to be blamed for it: or, that make a gybing and iesting at such follyes as another man speaketh, or the woordes that escape him by chaunce: and with all, haue a sporte and a pleasure to make a mā blush: all these spitefull behauiours and fashions, worthely deserue to be hated, and make them that vse them, vnworthy to beare the name of an honest gentleman.

And such as vse to iest at a man, be very lyke vnto these: I meane them that

I.iiii.

haue

The Nature
of a scorne
or a scoffe.

Bocc. Nouel. 3.
Giot. 6. fo.
291.

Mockes.

Difference between a scorne and a mocke.

haue a good sport to mocke and beguile mē, not in spite or scorne, but on a merriment alone. And you shall vnderstand, *There is no difference betweene a scorne and a mocke : but the purpose alone and intent a man hath, in the meaning the one or the other.* For a man mockes and laughes otherwhile, in a sport and a pastime : but his scorne is euer in a rage and disdaine. Although in common speache and wryting, wee take the one worde sometyme for the other. But *He that doth scorne a man : feeleth a contentation in the shame he hath done him :* And hee that dothe mocke, or but laughes : taketh no contentation in that he hath done : but a sport to be merry & passe the time away : where it would be, both a greefe and a sorrow, perchance, vnto him, to see that man receaue any shame, by any thing he said or did vnto him.

And althoughe I profited litle, in my *Grammar* in my youthe ; yet I remember that *Milio*, who loued *Aeschines* so much, that he him selfe had wōder at it ; yet other while ; toke a sporte & a pleasure to mocke him : as when he said to him selfe : *I will go to giue him a mocke :* so that, I must inferre, that the selfe same thing, done to the very selfe same body : according to the intent

Manners and behauiour. 65

tent of him that doth it, may be eyther a mocke or scorne.

And bycause our purpose, cannot be plainely knowne vnto other men : it shall not be good for vs to vse such parts, as bring men in doubt and suspicion, what our intent and meaning is in them : but rather let vs eschewe them, then seeke to be counted Iesters. For, *It many times chaunceth, in boording and Iesting, one tackes in sporte, the other strykes againe in earnest :* & thus from playing, they come to fraying. So, he that is familiarly mockte in pastime, recons it, otherwhile, to be done to his shame & dishonour, and therat he takes a disdaine. Besides this, *A mocke is no better, then a deceyte.* And naturally, it greueth euery man to erre and be deceyued. So that, many Reasons ther be to proue, *That He that seekes to purchase goodwill, and be well thought of : must not make him selfe to cunning in mockes and Iestes.*

It is very true, we are not able, in no wise, to leade this painefull lyfe, altogether without some pleasure and solace : And bycause Iestes do geue vs some sporte, and make vs merry, and so cōsequētly refreash our spirits : we loue them that be pleasaunt, merry conceited, and full of solace.

K.i.

So

So that a body would thinke, I should rather persuade the contrarie: I meane, I shoulde say: *It is conuenient and meete in company, to vse prety mockes, and otherwhile some Iestes and taunts.* And without doubt, they that can stint after a friendly and gentle sort, be muche more made of, and better beloued then they that cannot skill or haue no wit to doe it. Howbeit, it is needefull in this, to haue a respect to many thiſgs.

And forasmuche as it is the intēt of him that doth Iest: to make a sport and pastime at his faulte, whome he doth loue and esteeme, and of whom he doth make more thē a commō account: it must be well lookte to, that the fault, wherin his friend hath fallen, be suche, as he may sustaine no slaunder or shame, or any harme by any talke or Ieste he makes vppon it: otherwise, his skill doth ill serue him, to make a good difference betweene a pleasaunt Iest, and a very plaine wronge.

And there besome men, so short & so testy, that you must, in no wise, be merry, nor vse any iesting with them. And that can *Biondello* well tell, by Master *Philipppo Argenti* in the gallery of *Cauiccioli*.

No Iesting
in matters of
weight or of
shame.

And moreouer, *It cannot be good to ieaste in matters of weite, and muche lesse in matters of shame.* For, men will weene that wee haue a goode sporte (as the common saying

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is) to bragge and boast in our euill: as it is said, the Lady *Philippe of Prato*, took a singular pleasure and contētation in the pleasure & pretyaūswe she made, to excuse her loose and wanton life. And therefore, I cannot thinke that *Lupo of Vberti* did any thing extenuat or lessē his shame: but rather increaste it greater, by the Ieste that hee made to excuse his faulte, and qualifie the opinion of his cowardly minde. For, where he might haue kept him selfe safe without daunger in the castle of *Laterin*, wherein he was besieged round about, and shutte vp: hee thought hee had plaide the man good inoughe, in that hee could say at the yealding it up: that *A wolfe doth not loue to be besieged and shutte vp*. For, *where it is out of time for to laughe, there to vse any Iestes or daliaunce, it hath a very colde Grace.*

Bocc. Nouel. 7
Glor. 6. fo.
294.

Lupo is the
proper name
of a man as-
well as a
wolfe.

And further, you shall vnderstād, there be some Iestes y^t bite, & some y^t bite not at all. For the first sorte: let y^t wise counsell that *Lauretta* gaue for that point, suffice to teach you: That *Iestes must bite the hearer like a sheepe, but not like a dogge. For if it pinche, as the byle of a dogge: it shalbe no more a Ieste but a vvronge.* And the lawes almost in all countries, will, that who saith

Bocc Nouel. 3
Glor. 6. fo. 288
Iestes and
Taunts.

any villanie vnto a man, shalbe greuously punished for it. And, perchaunce, it were not amisse, to prouide with all, some sharp correction for him, that should byte in way of iesting, beyond all honest measure. But gentlemen should make account, that the lawe that punisheth wronges, extendeth as farre to iestes, and that they should seldome or very easily nyp or taunt any man.

And besides all this, you must vnderstād, that a iest, whether it bite, or bite not, if it be not fine & full of wit, men take no pleasure at al to heare it, but rather are wearied with it: or at least wise, if they doe laughe, they laughe not at the iest, but at the iester him selfe, that brings it forthe so colde.

And bycause, *Iestes be no other thing but deceites: and deceite* (as a thing that is framed of subtilenes & craft) *cannot be wrought but of men, that haue fine and redy wittes, and very present:* therefore they haue no grace in men that be rude, and of grose vnderstāding: nor yet in them alwayes, that haue the best and floweing wittes: as, peraduēture, they did not altogether becōe Master John Boccaccio.

And tātes and Iestes be a special redines and aptnes of wit, and quicken the motions of the minde: wherefore they that
haue

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haue discretion, doe not in this point, consider their will, but their disposition of nature: and after they haue once or twice tried their wittes, and finde them vnfit for suche purpose: they leaue to labour them selues any further in that kind of exercise: that it may not chaunce vnto them, that hapt to the knight of the lady *Horetta*. And if you looke in to the maners of many, you shall easily see, this that I tell you is true: I say, that *To Iest or to taunt, is not currant with euery man that will, but onely with them that can.* And there be many that for euery purpose, haue in their mouth redy, many of these wordes, which wee call *Biſticcichi*: that haue no maner of sense or meaning in them. And some, that vse very foolishly and fondly to chaunge *Sillables* into *woords*. And some you shall heare speake and make answer, otherwise thē a man would lightly looke for, without any wit or pleasure in the world in their talke. And if you doe aske them, *Doue e il signore?* they answer againe. *Doue egli ha i piedi*: and likewise *Et gli fece vnguer le mani con le grascia di signore Giouan Boccadoro.* *Doue mi manda egli?* *Ad Arno.* *Io mi voglio radere, Sarebbe meglio rodere.* *Va chiama il Barbieri.* *Et perrhe non il Barbadomani.* Al which be to grose, to rude

K.iii.

and

Bocc. Nouel.
2. Gior. 6. fo.
287.

Bycause these
speeches haue
no grace in
our English
tongue, I leaue
them in the I-
talian. But
our tong
hath such ab-
surd Iests as
plentiffully as
any other
tong.

Bocc. Nouel.
10. Gior. 5. fo.
281.

and to stale: and such were almost, all the pleasaunt purposes and iestes of *Dioneo*.

But I will not take vppon me at this tyme, to discourse of the best and the worst kinde of iestes, what they be: aswel for that other men haue written treatises thereof much more lernedly and better thē I can: as also, bycause iestes and tauntes, haue at first sight, a large and sure prooffe of their grace or disgrace: such, as thou canst not do much amisse in this point, w^out thou stand to much in thy owne conceyte, and think to well of thy selfe: for where the iest is prety and pleasaunt, there a man straite is merry, and shewes a liking by laughig, and makes a kinde of admiration of it. So that, where the company geues foorth no liking of thy sportes and conceites, by their mirthes and their laughing: hould thy selfe still then, and iest no more. For it is thy owne faulte thou must think, and not theirs that do heare the: forasmuch as the hearers, as it were allured, with the redye, pleasaunt, and subtile aunswers or questions (do what they can, will they or nill they) cannot forbear their laughing, but laughe in spyte of their teeth. From whom as from our right & lawfull Iudges, wee must not appeale to our selues.

Neither must a man, to make other men merie, speake foule and filthie wordes, nor

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make ilfauoured gestures, distorting his countenance, & disfiguring his bodie: For *no mā should for other mēs pleasures, dishonest & dishonour him self.* It is an arte for a Iuggler & iester to vse: it doth not become a gentleman to do so. We must not then, imitate y^e cōmon and rude behauiours of *Dioneo.* *Madonna Aldruda Alzate La coda.*

Bocc. Nouel.
10. Gior. 5. fo.
281.
It is the begin
ning of a sōg

Nor we must not cōterfet ourseluesto be fooles & vnsauorie doltes: but as time & occasiō serueth, tell sōe pretietale or sōe news, neuer heard of before, he y^e cā: & he y^e cā not, let him hold his peace. For, these be y^e partes of y^e wit: which, if they be sodain & prety, giue a prooffe & a shew of y^e quicknes of y^e wit, & the goodnes of y^e maners of him y^e speakes thē: which thing doth verie much please men & makes thē our louers & friends. But if they be otherwise, they woorke thē a cōtrary effect. For, a mā would weene the asse would play his parte: or y^e sōe hodydody & loubberly lout would friske and dañce in his doublet. There is another plesaūte kind of cōmunicatiō, & y^e is whē y^e pleasure & grace doth not cōsist in one merrie cōceite alone, but in lōg & cōtinued talke: which would be well disposed, well vttered, & very wel set forth, to shew y^e maners, y^e fashiōs, y^e gestures & behauiours of thē we speke, of so properly & liue-

Long talke &
discourse.

K.iiii.

ly, as

asy^e hearer should think that he heareth thē not rehearsed, but seeth them with his eyes do those very thiȝs he heares them to speak of: which be very well obserued by the gentlemen and gentlewomen both, in *Boccace*: although yet otherwhile (if I be not deceiued) they do affect and counterfet, more thē is sightly for a gentleman or gentlewoman to doe, like to these *Comedie Players*. And to doe this well, you must haue the matter, the tale, or the story, you take vppon you to tell, perfect in your minde: and woordes so redy and fit, that you neede not say in the end: *That thing, and tother thing: This man, what doe you call him: That matter, helpe me to terme it*: And, *remember what his name is*. For this is iust the trot of the knight of the lady *Horetta*. And if you doe rehearse any chaunce, in which there be many speakers: you must not say, *He said and he answered*: bycause this worde (*He*) serueth for all men. So that the hearer that harkens vnto it, is easily deceiued, and forgets whōe you meane. Then, *it behoues them that discourse matters at length, to vse proper names, & not to chaunge them after*.

And more ouer, a mā must beware that he say, not those things, which vnsaide in silence would make y^e tale plesaūt inoughe
and

Bocc. Nouel.
2. Glor. 6. fo.
287.

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and peradventure, geue it a better grace to leaue them out. As to say thus. *Such a one, that was the sonne of such a one, that dwelt in Cocomer Streete: do you knowe him? he married the daughter of Gianfigliuzzi, the leane scragge, that went so much to Saynt Laraunce. No? do not you know him? why? do you not remember the goodly strayght old man that ware long haire downe to his shoulders?* For if it were nothing materiall to the tale, whether this chaunce befell him, or him: all thys long babble, and fond and folishe questiōs, were but a tale of a Tubbe: to no purpose, more then to weary mens eares that harken to it, and long to vnderstand the end. As peradventure our *Dant* hath made this fault otherwhile, where he sayeth:

*And borne my parents were of yoare in Lūbardie,
And eke of Mātuaes soyle they both by cōuntry be.*

For, it was to no purpose, whether his mother were borne at *Gazuolo*, or ells at *Cremona*.

But I lerned once of a straūger, a *Rethorician* very lerned, a necessarie lesson cōcerning this poinct: that *Men must dispose and order their tale, first vwith by names, and then*

L.i. *rehearse*

rehearse them (as neede is) that be proper. For, the bynames alwayes beare the respect of the persones qualitie: but the other are to be vsed at the Fathers discretion, or his whome they concerne.

Bocc. Nouel 6
Glor. 1. fo. 41.

And therfore, that bodie whome in your thought and imagination to your selfe, you doe cōceiue, might be *Lady Couetousnes* her selfe: in speache you shall call Maister *Erminio Grimaldi*: if suche be the common opinion, the countrie hathe of him. And, if there be no man in place where you dwell, so notoriously knowne as might serue the turne fit for your purpose: you must then imagine the case further of, and set him a name at your pleasure. It is very true, that *VVith muche greater pleasure we harken and better beholde (as it were with our eyes) what soeuer is told vs of mē of our acquaintāce, if the matter be suche as toucheth their maners: then vvhāt vve doe heare of straungers and men vnknovvne vnto vs.* And the reason is this: when wee doe knowe, that suche a man is woont to doe so: we doe easily beleue, he hathe doone so indeede: and wee take as-muche knoweledge of him, as if wee were present: where it chaunceth not so with vs, in the case of a straunger.

Our

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Our vvordes (be it in long discourses or other communication) *Must be so plaine, that all the companie may easily vnderstand them:* and withall, for sounde and sense they must be apt and sweete. For if you be to vse one of these two vvordes: you shall rather say, *Il ventre:* then *L'Epa.* And where your country speache will beare it, you shall rather say: *La Pancia,* then *il Ventre:* Or, *il Corpo.* For, by these meanes you shalbe vnderstoode, and not misse vnderstoode, as we *Florentines* say, nor be darke and obscure to the hearers. The which thing our *Poet,* meaning to eschewe: in this very worde it selfe (I beleue) sought to fide out another, not thinking muche of his paynes (bycause it lyked him wel) to seeke farre to borrow it els where. And sayd:

Words would
be plaine.

The, Bellie.
The Lyuer.
The Paunche.
The Bellie.
The Bodie.

*Remember hovv the Lorde
a man vvas fayne to be,
For mans offence and sinne in Cloy-
ster of virginittie.*

And albeit *Dant* the learned *Poet,* did little set by suche kinde of rules: I doe not think yet, a mā should allow well of him in doing so. And sure, I would not coſcell you to make

L.ii.

him

him your *Maister* in this point, to learne A *Grace*: forasmuche as he himselfe had none. For, this I finde in a *Chronicle* of him.

This Dant, was somewhat proude for his knowledge, scornerfull and disdainfull, and muche (as Philosophers be) without any grace or courtesie: hauing no skill to behaue him selfe in company.

Old woordes
out of vse.

Gergo is a very doubtfull manner of speache, as it were in Riddles: and very ambiguous.

But to come to our purpose againe: I say, our speache must be plaine: which will be easie inough to doe: if you haue wit to choose those wordes that be naturally bred in oursoyle: and with all not so olde w^d Age, that they are become rotten and withered: and as ouerworne apparell, least of and cast a side. As, *Spaldo*, and *Epa*, and *Vopo*, and *Sizzaio*, & *Primaio*. And moreouer, the wordes you shall vse, must haue no double vnderstanding, but simple. For by coupling suche wordes together: wee frame that speache that is called *Aenigma*. And to speake it plainer in our owne language, we call it *Gergo*. As in this verse:

*Io vidi vn che da sette passatoï
Fu da vn canto all' altro trapassato.*

Apt wordes
and proper.

Againe, our wordes would be, (as nere as they myght be) aptly and properly applied to that thing we go about to deliuer, &
as

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as little as may be, common to other matters: for, in so doing, a man shall weene, the matter it selfe is openly laide before him: & that it is not expressed with wordes, but pointed forth with the finger. And therefore we may more properly say: *A man is known by his countenance, then by his figure or counterfet.* And Dant did better Dantz, Inter. expresse the matter, when he saide,

The weightles

That prize the weight doe make the balāce creeke,

Then if he had saide

Crie out and make a noise.

And it is a more proper and peculiar speache to say, *The shiuering of an ague*, then to call it *The Colde*. And flesh that is *Tidie*, to terme it rather, *Fatte*: then *Fulsome*.

There be some wordes more in this place to like effect, which I meane not to stande vpon now: because our Englishe tongue cannot handsomely deliuer their perfect meaning. For the Italians haue (as we haue, and all other Countreies els as well as wee) certaine peculiar wordes and termes, so naturallly and properly their owne, as it is not possible to expresse them aptly and perfectly in any other Language. And therefore the Author him selfe fearing, or knowing asmuche in the sense of these wordes,
Len, *which*

which he hath inferred in this place (as it were preuenting a blame) in maner excuseth and speaketh asmuch as I say, as the matter it selfe that insueth doth shewe. For, the Author him selfe following his purpose saithe thus.

I am vuell assured, if some straunger should, unhappely for my credite, hit vppon this treatise of mine: he wvould laughe mee to scorne, and say that I taught to speake in riddles, or els in Ciphers. For as much as these vvordes, be almost so properly our ovvne, that other countries haue no acquaintance vvith them: or, if they wvoulde vse them, yet they cannot tell hovv to vnderstand them. For, vvho is it that knowes vvhat Dant ment in this verse.

Dant. 28.
Infer.

Gia veggia per Messul perdere o Lulla.

Sure, I beleue no man ells but vve that are Florentines can vnderstand it. Notvvithstanding, for any thing that I haue saide, if there be any fault in this text of Dant: it is not in the vvordes. But, if he haue faulted, it is rather in this: that (as a man somevvhat vvilfull) he wvould take vppon him, a matter harde to be vttered in vvordes, and peradventure vnpleasaunt to heare: then that he hath exprest it ill.

It

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It is not then for a man to vse any talke, with him that vnderstandeth not that language you talke vnto him. Nor yet, because a *Douche man* vnderstandes not the *Italian tounge*, must wee (for that cause) breake of our talke, to holde talke with him, to make our selues counterfets, as Maister *Brusaldo* did, and as some other be woont, that fondly and coldly, without any grace, thrust them selues in to Chat in their language with whome they talke, what so euer it be, and chop it out euery worde preposterously. And manytimes it chaunceth, the *Spaniard* talkes *Italian* with the *Italian*, and the *Italian* babbles againe in a brauery and gallantnes, the *Spanishe tounge* with the *Spaniard*. And yet, it is an easier thing to know, y^t they both talke like strangers: then to forbear to laugh at the folish follies that scape them both in speache. *Let vs not therfore vse our forreigne language, but vwhen it is needefull for vs to be vnderstoode, for some necessitie or other, that appertaineth vn to vs:* And in common vse, vse our owne tounge, thoughte not altogether so good: rather then a forreigne language, better then our owne that is naturall vnto vs. For a *Lumbarde* shall speake his owne

Talke in a
forreigne
Language.

L.iiii. tounge,

tounge more aptly (which is, notwithstanding, but base and barbarous) then he shall speake the *Tuscane*, or other language: euen bycause he hath not soredily, so proper and peculiar wordes, althoughe he studie much for them, as wee our selues that be *Tuscanes*.

But yet, if a man haue a respect to them with whome he talkes: and for that cause forbear & leaue out those singular wordes, (which I haue spokē of) and in stede of the vse the generall and common: his talke, by suche meanes, shall haue the lesse pleasure & delight.

Woordes
that haue no
honest mean-
ing in them.

Besides this, it becometh euerie honest gentleman, to eschewe those wordes that haue no honest meaning. And, *The goodnes of wordes consisteth either in their sound, or pronouncing: or, in their sense and meaning.*

For as much as som wordes speake an honest matter, and yet, perchaunce, there is a certaine vn timerly sense perceaued to stand in the pronouncing of the worde it selfe:

Rinculare, is
to drawe back-
warde, arse-
longe.

as *Rinculare*: which, notwithstanding, is daily vsed of all men. But if a man or woman should speake after this sorte, & at that verie warning doe it in sight of any (I meane shuffle backward vpon their taile) then would the grosenesse of the worde plainlie

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plainlie appeare vnto them. But our Palate, throughe Custome and Use, happilie tasteth y^e wine (as it were) and the bestnes of the sense of the worde, and noty^e Dregges or Leeze.

*She gaue the Spanish figge
with both her thumbes at once.*

Saith Dant.

But our women, would be much ashamed to speake so: yea to shūne this ambiguous woord, y^e signifieth a worse matter, they rather say *Le castagne*. Albeit yet some of them at vnwares, many times, name that vnaduisedly, which if another man had spoken to trie them, would haue made them blushe to heare that remembred in way of blasphemie, which makes them women. And therefore, suche as be, or would be better mannered or taught, take good heede they doe eschewe, not only things vncleane and vn honest, but woordes also: and not so muche those that be euill indeede, but those that may be, or doe but seeme to be vn honest, foule & filthie: as some men say these are of Dant.

*She blewe large blastes of winde
Both in my face and vnder.*

Or els these.

M.i.

I pray

Dant. 25. Infer
Fiche, is the
thrusting of
the thumbe
betweene the
forefinger:
whiche eyther
for the vvorde
or the remem-
brance of som
thinge therby
signified, is
reputed a-
mongste the
Italians as a
vvorde of
Shame.

Potta di me

Dant. 17.
Infer.

*I pray thee tell mee vvhether about
the hole doth stand.*

And one of the Spirits said.

*Then come behinde and vvhether the hole
is, it may be scand.*

And you must knowe, that albeit two, or
moe wordes, otherwhile chaunce to tell
one selfe thinge, yet the one is more cleanly
then the other. As for example, to say :
*She lay vvith him : and she satisfied his desire
vvith her person.* For this selfsame speach, if
it were in other termes, would be to broad
before & to filthie to heare it. And speaking
of *Endymion*, you may more aptly say : *Il Va-
go della Luna* : then you can say *Il Drudo*, al-
thoughe both these wordes doe import and
signifie *a louer, and a Friend*. And a much
honester speache is it, if you talke of *Aurora*
to call, her. *Tritons pretygerle and louer*, then
Concubine. And it better becomes a mās
and womans mouth, to call *Harlots, vvo-
mē of the vvorlde* (as *Belcolore* did, who was
more ashamed to speake it then to doe it)
then to vse their common name : *Thais is
a Harlot*. And as *Boccace* declared y^e power
of whores and boyes. For, if he had ter-
med the males, by their beastly occupation,
as he termed the women : his talke would
haue byn foule & shamefull. And withall,

A

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A man must not alone bevvare of vn honest and filthie talke : but also of that vvhiche is base and vile, and especially vvh ere a man talketh & discourseth of greate and high matters. And for this Cause, perchaunce, woorthely some blame our Beatrice, sayeing :

Base vvords
and Vile.

*To passe throughe Lethes floud,
the highest Fates vvould blott,
Yf man mighte taste the Viandes suche,
as there dooe fall by Lott,
And not pay firste a due
repentaunce for his scott.*

Dant. 30.
Purgato.

For, in my conceite, these base wordes that come out of the *Tauernes*, bee verie vncomely for suche a worthy discourse. And when a man hath the like occasion to speake of y^e *Sunne*, it shall not be good to call it. *The Candell or the Lampe of the world* : bycause such woordes do put vs in minde of y^e *Oyle*, & the stuffe of the kitchyn. Neyther should a man that is well aduised, say that *Saincte Dominicke* was *Il Drudo della Theologia* : Nor yet talke, that the glorious *Sainctes* haue spoken suche base and vile woordes : as for example to say.

Drudo, signi-
fiethe a lasciu-
ious louer.

*And leaue to scratche whereas
the scabs of sinne breake out,*

Dant 22.
Infer.

For they sauour of y^e dregges, & y^e filth of y^e cōmō people, as euery man may easily see.

M.ii.

Againe

Againe, in your long and large discourses, you must haue y^e like cōsideratiōs & cares, & some more: y^e which you may more cōmodiously learne of your Maisters y^e teache you y^e arte, that is commonly called *Rhetorike*.

Gentle wordes
in Communi-
cation.

And amongst other things, *You must accustome your selfe, to vse suche gentle and courtious speache to men, and so sweete, that it may haue no maner of bitter taste.* And you shall rather say, *I cannot tell how to say it: Thē say: you are deceiued: Or, it is not true: Or, you know it not.* For, it is a courteous and friendly parte to excuse a mans faulte, euen in that very thing, wherein you know how to blame him. And withall, it doth well, to make the proper and peculiar fault of your friend, indifferent and common to you both: and first, to take one piece to your selfe, and then after, to blame and reprove him for it. *VVee were deceiued and failed muche: we forgot our selues yesterday to doe so.* Although suche negligence & errour, or what soeuer it be: be altogether his fault and not yours. And *Restagnone* forgat him selfe muche, when he saide to his companions: *If your wordes doe not lie.* For, *A man should not bring another mannes faithe and honestie in question and doubte.* But, if a man promise you any thing, and doe not performe it: it shall not doe well, for you to

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say vnto him. *You haue lost your credite with mee*: without some necessarie cause doe driue you to say so, as to saue your owne credite and honestie. But, you shall rather say: *You could not do it*: Or, *you did not remember to doe it*: Thē, *you have cleane forgotten mee*. For, these kinde of speaches, haue some prickles & stinges of Complaint, Anger and Choler. So that, suche as vse them selues to speake suche churlishe and fumishe woordes, are taken for sharpe and sower fellowes: & men doe asmuche shunne their acquaintāce: as to thrust them selues vppon thornes and thistles.

And bycause I knowe som, of this naughtie cōditiō & qualitie: I meane some y^t be so hastie and greedy to speake, y^t they take not the sense with them, but ouer passe it and runne before it, as the grehound, that doth not pinche by ouershooting his game: therfore I will not spare to tell you that, which may be thought needeles to touche, as a thing to well knowen: and that is, that *You shall neuer speake, before you haue first considered & laide the plot in your minde what it is you haue to saie. For in so doing, your talke shalbe well deliuered and not borne before the time.* I trust, straungers will easily beare with this worde: if at least they

M.iii.

vouchesafe

Parto & non
Isconclatura.

vouchesafe to read these trifles of mine. And if you doe not skorne my preceptes : it shall neuer chaunce you to say : *vvelcome Maister Agostino*, to such a one, whose name is *Agnolo*, or *Bernardo*. And you shal neuer need to say, *Tell me your name* : Nor say againe, *I saide not well* : Nor, *Lorde vvhat doe I call him* : Nor to hack and to stutter long together, to finde out a worde, *Maister Arrigo*: no *Master Arabico*: Tushe, what doe I call him I should say, *Maister Agabito*. These fonde & foolish behaiours & fashions, paine a man as much to heare thē, as to be drawne and haled with cordes.

Voyce and
Tounge.

The voyce would be neither hoarse nor shrill. And, *vvhen you laugh and sporte in any sorte : you must not crye out and criche like the Pulley of a well : nor yet speake in your yavvning*. I knowe well it is not in vs, to geue our selues a ready tongue or perfect voyce at our owne will and pleasure. Hee y^t doth stutter, or is hoarse : let him not alwayes bable and gabbe, and keepe a courte alone : let him rather amend the defect of his tounge with silence, and hearinge: and withall (if hee can) with studie diminishe the fault of Nature. *It is an yll noyse to heare a man rayse his voyce highe, lyke to a common Cryer.* And yet I would not haue

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haue him speake so lowe and softly, that he that harkens, shall not heare him. And if he be not heard at y^e first time he speaketh, he must speake, the next time, somewhat plainer: but yet, not yoape out aloud, that he make not men thinke he is woode and angry with them: for hee shall doe but well, to rehearse that againe he hath spoken, y^e men may vnderstand what he said.

Your wordes would be disposed, euen as the common vse of speache doth require and not vnsorted, disordered and scattered cōfusedly: as many be woont to doe vppon a brauery, whose maner of talke is more like a Scriuener (me thinke) that readeth in his mother tounge, the Indēture he hath written before in latine: then a man that reasoneth or talketh in his Naturall language: as this for example.

Manner of
Speache.

*They drawe by sent of false
and fained steps of truth.*

Or if a man should preposterously place his wordes thus.

*Those times did blossomes geue
before their time of soothe.*

Which maner of speache, may be otherwhile allowed in versifiers: but is vtterly forbidden in common talke.

M.iiii.

And

And, it behoues a mā, not onely to shūne this versifying maner of speache, in his familiar and common discourse, or talke: but likewise eschewe y^e pompe, brauery, & affectation, that may be suffered and allowed to inriche an *Oration*, spoken in a publike place. Otherwise, mē that doe heare it, will but spyte it, and laughe him to scorne for it.

Albeit perchaunce, a *Sermon* may shewe a greater cunning and arte, then common talke. But, *Euerie thing must haue his time and place*. For, he that walkes by the way must not daunce, but goe. For, euery man hath not the skill to daunce, and yet euery mā cā skill to goe. But, *Dauncing is meete for feastes & weddings: it is not to vse in the stretes*. You must then take good heede you speake not with a maiestie.

It is thought by many Philosophers.

And suche is all *Filocolo*, and the other treatises of Maister *Iohn Boccace*, except his greater woorke, and litle more perchaunce *Corbaccio*.

I would not for al this, that you should vse so base a speache, as y^e scum, as it were, and the froth of the meanest and vilest sorte of people, *Launderers & Hucksters*: but suche

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as gentlemen should speake & talke, which I haue partly told you before, in what sort it may be done: that is, if you talke of matters that be neither vyle, vaine, fowle, nor lothesome. And if you haue skill to choose amongst the woords of your owne cōtrie speache, the purest and most proper, suche as haue the best sounde, and best sense, touching nor remembring, in no case, no matter that is foule, vile and base: & if you can place your woords in good order, and not shoofle them together at randon, nor yet, with ouer muche Curious studie, file them (as it were) one your beades. Moreover, if you do dispose such things as you haue to say with discrétion. And take good hede that you couple not vnfit & vnlikely matters together : as for Example.

As sure as God is in Heauen :

So stands the staffe in the chimney corner.

And if you speake not so slowe, as if you were vnlustie: nor so hasty, as if you were hūgrie : but as a wise and a temperate man should doe. Likewise, if you pronounce youre woords and your sillables with a certaīe grace & sweetnes : not as a *Schollemaister* y^t teacheth yoūg *Childre* to read & to

N i.

spell,

spell. Neyther must you mumble them nor supp them vp, as if they were glued & pasted together one to another. If you remember these and such other rules and precepts: youre talke will be liked, and heard with pleasure enoughe: and you shall well maintaine the state and countenance, that well besemeth a gentleman well taught and honest.

Talkatiue
Fellovves.

Besids these, there be some, that neuer hould their tounge. And as the shippe that sayles, doth not presently stand still, by taking downe the sayles: So doe they runne forward, as caried away with a certaine brayde: and loosing the matter of their talke, yet leaue not to babble, but either repeate that againe that is said, or els speake still they cannot tell what.

And there be other so full of babble, that they will not suffer another to speake. And as wee doe see otherwhile, vpon the flowers in the countrie where they thresh corne, one Pullet pull the corne out of the others beake: so doe they catche the tale out of his mouth y^t beganne it, and tell it them selues. And sure, suche maner of people, induce men to quarell and fight with them for it. For, if you doe marke it wel: *Nothing moues*

a man

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a mā sooner to anger: then when he is soudainely cut short of his will and his pleasure, be it of neuer so little and small importaunce. As whē you gape wide with yawning : another should thrust his hand in your mouth : or when you doe lift your arme redy to hurle a stone : it is soudainly stayde by one that stands behinde you. Euen then, as these doings, and many moe like vnto these, which tend to hinder the will and desire of another (albeit but in way of sporte & of play) are vnseemely, and would be eschewed : So in talke and communication with men, wee should rather pull one, and further their desiers, by what meanes we can, then stop them and hinder them in it.

And therefore, *If any man be in a redines to tell his tale : it is no good maner to interrupte him : nor to say that you doe knowe it vuell.* Or, if hee besprinckle his tale here and there, with some prety lye : you must not reprove him for it, neither in wordes nor in gesture, as shaking your hed, or scowling vppon him, as many be wont : gloriously vaunting them selues, that they can, by no meanes, abide the taste of a Lye . But, this is not the

N.ii. reason

reason of this, it is the sharpenes and sow-ernes of their owne rusticall & eager Natures, which makes them so venomous & bitter in all companies they come : that no man cares for their acquaintance.

Likewise, *It is an illfauoured condition to stop another mā's tale in his mouth: and it spites him asmuche, as if a mā should take him by the sleeue & hould him backe, euen whē he is redie to runne his course.* And when another man is in a tale, it is no good maner for you, by telling the company some newes, & drawing their mindes to other matters, to make them forsake him cleane, and leaue him alone. For, it is an vncourtious parte for you to leade and carry away the cōpany: which the other (not you) hath brought together.

And, whē a mā tells his tale, you must geue good eare vnto him: that you may not say otherwhile, *O what?: Or, how?:* which is many a mans fashion to doe. And this is asmuch trouble and paine to him that speaketh : as to shoofle against y^e stones, to him that goeth. All these fashions, and generally, that which may stoppe, and that which may trauerse the course of another mans talke, must be shunned.

And, if a man tell his tale slowe like a drawelatche : you must not yet hasten him
forwarde,

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forwarde, nor lende him woordes, although you be quicker in speache then hee. For, many doe take that ill, and specially suche, as perswade themselues they haue a Ioly grace in telling a tale. For, they doe imagine you thike not so well of thē, as they thē selues doe : And that you would geue them instructions in their owne Arte : as *Merchaunts* that liue in greate wealth & plentie, would count it a greate reproche vnto them, that a man should proffer them money, as if they liued in lacke, & were poore and stooode in neede of releefe. And you must vnderstād, that, *Euery man in his owne conceite, thinkes he can tell his tale well : althoughe for modestie sake he deny it.* And I cannot gesse how it cometh to passe, that *the veriest foole doth babble most* : which ouer muche prattle, I would not haue a gentleman to vse, and specially, if his skill be but scant in the matter in talke : Not onely, bycause it is a hard matter: but, *He must ruine many faults that talkes muche*: but also, bycause a man weenes, that, *He that talkes all the talke to him selfe, woulde (after a sorte) preferre him selfe aboute them all that heare him, as a Mayster would be aboute his scholers.* And therefore, *It is no good maner for a man to take vppō him a greater state, thē doth become him.*

N.iii.

And

And in this fault, not men alone, but many countryes fall into, so cackling and prating: that, woe be their eares that geue the hearing.

Silence.

But, as ouer muche babble makes a mā weary: so doth ouer muche *Silence* procure as greate disliking. For, *To vse silence in place vvhether other men talke to and fro: is in maner, as muche a fault, as not to pay your share and scot as other men doe.* And as speache is a meane to shewe men your minde, to whome you speake: so, doth *Silence* againe make mē wene, you seke to be vnknowne. So y^t, as those people which vse to drinke muche at feastes, and make them selues drunke, are wont to thrust the out of their companie, that will not take their drinke as they doe: So be these kinde of mute & still fellowes, coldly welcome to pleasaunt and mery companie, that meete to passe the time away in pleasure and talke. So that, *It is good maner for a man to speake, and likewise to hold his peace, as it comes to his turne, and occasion requires.*

Maestro
Chiarissimo.

As an old *Chronicle* maketh mention. There was in the parts of *Morea*, a very good workmā in y^e stone: Who for y^e singular good skill he had in his Art, was called (as I take it) *Maestro Chiarissimo*. This man
(now

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(now well strooken in yeares) made a certaine treatise, & therin gathered together al y^e precepts & rules of his arte : as the many^t had very good skill to doe it : shewing in what sorte the proportions and lineaments of the body, should be duely measured, as well eueryone a parte by it selfe, as one respecting another: y^t they might iustly & duely be answerable y^e one to the other: which treatise of his, he named *Regolo*. Meaning Regolo. to shewe, that according to that, all the Images and pictures, that from thensforth any workemā should make, should be squared & lined forth: as y^e beames, and y^e stones, and the walles, are measured by y^e rules & precepts of that booke. But, for that it is a much easier matter to speake it, then to worke it, or doe it : and besides that, *The greatest number of men, especially of vs that be prophane and not learned, haue our senses much quicker then our vnderstanding, and consequently, better conceiue particular things and Examples, then the generall propositions and Syllogismes* (which I might terme in plainer speache, *Reasons*) for this cause this worthy man I speake of, hauing regard to the Nature of workemen : whose capacities are vnfit and vnable to weeld the weighte of generall Precepts and

N.iiii. Rules

rules : and to declare more plainly, with all his cunning and skill : hauing found out for his purpose, a fine marble stone, with much labour and paine, he fashioned and shaped an Image of it, as perfectly proportioned in euery parte and member : as the precepts and rules of his treatise had before deuised. And as he named the booke, so did he name that Image, and called it by name of *Regolo*.

Now, (and it pleased god) I would I could but one parte of those twoe points, which that noble *Ingrauer & worckeman* I speake of, had perfect skill and knowledge to doe : I meane, that I could gather together in this treatise, after a sorte, the due measures of this Art I take vppon me to treat of. For, to perfourme the other, to make the second *Regolo* : I meane, to vse and obserue in my maners, the measures I speake of, framing and forming, as it were, *A Visible Example, and a materiall Image of them* : it were now, to muche for me to doe. For asmuch as, *It is not inough to haue knowledge and Art, in matters concerning maners & fashions of men : But it is needefull withall, to worke them to a perfect effect, to practise and vse them muche : which cannot be had vppon the soudaine, nor learned by & by: but it is number*
of

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of yeares that must winne it: & y^e beste parte of mine be runne fourth alredy, you see.

But for all this, you must not make y^e lesse reconing of these precepts. For, *A man may well teache another the way: although he haue gone out of the way himself. And peraduenture, they that haue lost their wayes, do better remember the hard wayes to fynd: then they that neuer went a misse.* And, if in mine infancie, when minds be tender and pliable, like a young twigge, they that had y^e charge & gouernemēt of me, had had the skill to smoothe my manners, (perhaps of Nature somewhat hard and rude) and would haue polished and wrought them fine: peraduenture I should haue beene such A one, as I trauaile to make thee Nowe, whome I loue no lesse then if thou were my sonne. *For albeit, the power of Nature be greate: yet is she many tymes Maistered and corrected by custome:* But, we must in tyme begin to encounter and beate her downe, before she get to muche strēgth and hardines. But most men will not doe so: but rather yealding to their appetite without any striuing, following it where so euer it leades thē, thinke they must submitte thēselues to Nature: As though *Reason* were not a naturall thing in man. But, *Reason*

Nature must
be maystered
by Reason.

O.i.

hath

Reason dothe
chaunge olde
Customes &
helpeth Na-
ture.

hath (as a Lady and Mistris) pouuer to chaunge olde customes, and to helpe & hold vp Nature, when she doth at any time decay and fall. But very seldome we harken vnto her. And y^t for y^e moste parte, maketh vs like vnto thē whome god hath not endued wth Reason : I mean brute beastes, in whome notwithstanding, something yet worketh : not their owne Reasons (for they haue none of them selues) but ours : as in horses you see it : which by nature would be euer wilde, but y^t their ryder makes them tame, and withal, after a sorte, redy & very well paced. For many of them would haue a hard trot, but that the rider makes them haue an easier pace. And some he doth teache to stand still, to galopp, to treade the ringe, and *passee* the carreere : And they learne to doe it all well you see. Then, if the horse, the dog, y^e hauke, & many other beastes besides, more wyld then these, be guided and ruled by Reason, and learne that which their owne Nature cannot attaine, but rather repugneth : and become after a sorte cunning and skilfull, so farre as their kinde doth beare it, not by Nature, but by custome & use : how much then may we thinke wee should excell them, by the precepts and rules of our Reason, if wee tooke any heede vnto it.

But

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But, *The Senses desire & couet preset delightes, what soeuer they be: and can abide no paines, but puts them of. And by this meanes, they also shake of Reason, and thinke her vnpleasant, forasmuche as she sets before them, not pleasure, many times, hurtfull: but goodnes and vertue, euer paynfull, sower and vnsauoury in taste. For, while we liue according to the Sense, wee are like to the selly sickmā, to whom al cates neuer so deinty & sweete, seeme untoothsome: and he chideth still with his Cater and Cooke, in whome there is no fault at all for it. For, it is the Nature of his disease, and the Extremitie of his sicknes, and not the fault of his meate, that he doth not sauourly taste what he eates. So Reason, which of it selfe is svveete and sauourie: seemes bitter in taste vnto vs, though it haue no ill taste indee. And therfore as nice & deitie felowes, we refuse to make any taste of her: & couer our grosnes, w^t saying that Nature hath no spurres nor raines y^t can pricke her forth, or hold her backe. Where sure, if an Oxe or an Asse, or a Hogge, could speake: I beleeeue, they could not lightly tell a more fowle & shamefull tale thē this. VVe should be childrē still all the time of our riper yeares, & in our extreame age: and vvaxe as very fooles vvith gray hoary heads, as vvhen vve vvere very babes: if it vvere not that reasō, vvhich increaseth in vs vvith our yeares, subdueth affections in vs*

O.ii.

and

and growen to perfection, transformeth vs from beastes in to men. So that it is well seene, shee ruleth our senses and bridleth our willes. And it is our owne Imperfection and not her faulte, if we doe swarue frō vertue, goodnes, and good order in life.

Custome &
Reason, tvvoe
brydles of
Nature.

It is not then true, that there is not a bridell and Master for Nature. Nay, she is guided and ruled by twaine: *Custome* I meane, and *Reason*. But, as I haue told you a litle before: *Reason without Custome and vse, cannot make an vnciuile bodie, well taught and courtious*: Which custome and vse, is as it were, bred and borne of tyme. And therefore they shall doe well, to harkē betime vnto her, not only for that, by this meanes, a man shall haue more time and leasure to learne to be such as she teacheth, and to become as it were a houshold seruauant of hers, and one of her traine: but also bycause *The tender age, as pure and cleane, doth easily receaue all Impressiōs, and reteineth more liuely, the colours vwherevvith she is dyed*: then vwhen a man comes to ryper yeares: And also, bycause *The things vwherein vvee haue byn nourished and trained frō our youth, doe ordinarily please vs, aboue all other things.* And for this cause, it is said that *Diodato*, a man that had a singular good gift & grace
of

Diodato.

Manners and behaiour. 101

of vtterance, would euermore bee the first that came fourth vppon the stage to shewe his Comedie : allthoughe they were all but cōtētfets vnto him, whosoeuer they were that should haue spoken before him. But he would not his voice should occupie o-ther mens eares, after they heard another man speake. Although, in respect of his doings, it were a greate deale Inferiour to his. Seing then, I cannot agree my workes and my wordes together, for those causes I haue shewed you before, as *Maestro Chiarissimo* did: whoe had as good a skil to doe it, as he had knowledge to teache it : let it suffice that I haue tould in some part what must be done, bycause I am not by any meanes able to doe it in dede. *Hethat liueth in darkenes, may very vvell Iudge vvhath comfort it is to enioy the benefit of light. And by an ouer long silence, vve knovve vvhath pleasure it is to speake:* so when you beholde my grose and rude maners: you shall better Iudge, what goodnes and vertue there is in courtious behaiours and fashions.

To come againe then to this treatise, which growes now to some end: wee say that *Those be good maners and fashiōs, which bring a delight, or at least, offend not their senses, their mynds, and conceits, vvith vvhom vve*

O.iii.

liue

liue. And of these, wee haue hitherto spoken inoughe.

But you must vnderstand with all this, that, *Men be very desirous of bevvtifull things, vvell proportioned and comely. And of counterfet things fovvle and ill shapen, they be as squemish againe, on the other side.* And this is a speciall priuilege geuen to vs : that o-ther creatures haue no capacitie, to skill what bewtie or measure meaneth. And therefore, as things not common w^t beastes but proper to our selues : we must embrace them for them selues, and holde them dere : & yet those, much more, y^t drawenest to y^r knowledge of man : as which are most apt and inclined to vnderstand the perfection which Nature hath lefte in men.

Bevvtie.

And albeit, it be a hard matter, to shewe precisely, *Bevvtie*, what maner of thing it is : yet y^t you may haue sõe marke, to know her by : you must vnderstand, y^t *VWhere iointly & seuerally, euery parte & the whole hath his due proportion and measure, there is Bevvtie. And that thing may iustly be called fayer, in vvwhich the saide proportion and measure is found.* And by that I did once learne of a wise & a learned man : *Bevvtie* he said, would consist but of one, at the moste. And *Deformitie* contrarywise, measured her selfe, by *Many*. As you may see by the faces of fayer & goodly

Deformitie.

Manners and behauiour. 103

women. For, the euen lineaments and due proportions of euery of them: seeme to haue byn created & framed by the iudgement and sight of one face alone.. Which cannot be thought in them that be foule & deformed. For, when you beholde a womā, that hath, peradventure, bigge and bowle eyes, a little nose, blubbe cheekes, a flat mouth, an out chinne, & a browne skinne: you thinke straite that that face is not one womans alone: but is moulded of many faces, and made of many peeces. And yet, you shall finde amongst them, some such, whose partes cōsidered alone by thē selues, be very perfect to see to: but all set together, be foule and ill fauoured: not for any other cause, but that they bey^e lineaments of many fayer women, and not of one: So that a mā would weene, she had borrowed her partes, of this and that woman. And it may be, that Painter that had all the fayer maides of *Calabria*, naked before him: had none other intent therein, then to iudge & discern in many, y^e partes y^t they haue, as it were, borrowed heere one, & there another, of one, alone: to whome restoring frō eache y^t was her right: imagining y^t *Venus* bewty should be such, and so proportioned: he set him selfe to paint her.

And, you must not thik, y^t this is to be seene
O.iiii. in the

the faces, the partes, and the bodies of women alone: but it happeneth more or lesse, in speache, in gestures & doings. For, if you should chaunce to see a Noble woman gorgius and gallant, washing of cloutes in a Riuer by y^e highe waye side: Althoughe if this were not, you might hapely passe away by her, wth little heede to her persō or state: yet this would not brook you nor like you, y^e her seruile doings doe shewe her more thē one. For her state should answer her honourable condition and calling. But her woorke is suche, as is meete for women of base and seruile life: & although you shall feele, neyther yll sauour nor sent come from her, nor heare any noyse that should offend you, nor any thing els to trouble your minde: yet the foule and filthy maner of doing it, and the vnseemely act it selfe: will make you muche to loathe it. You must then beware of these fowle and vncomely behauiours, asmuche, nay, more then of those other, I haue spoken all this while. For, it is a harder matter a greate deale, to knowe whē a man faulteth in these, then when he faulteth in them. Bycause, *It is easier much, vve see, to feele then to vnderstande.* But yet, it may chaunce otherwhile, that euen that which offendeth the senses, may also offend
the

Manners and behauiour. 105

the minde: thought not altogether after one sorte, as I haue told you before: shewing you that *A man must apparell him selfe, according to the fashions that other men use*: that it may not be thought he doth reprove and correct their doings: The which thing offendeth most men that seeke to be commended: And the wisest men that be, mislike it too. For, the garments of the olde world, haue lost their date, for men of this age and this season to weare. And it is suche an ill shapen sight, to see a man clad with other mens cloathes: that a man would weene there would be a fray betwene the doublet & y^e hose: their cloathes doe sit vpon them so vntowardly.

Apparelling
according to
the Time.

So that, many of those matters I haue spoken of already, or peradventure all, might be aptly rehersed here again: forasmuch as this measure I speake of here, is not obserued in these things: nor the time, nor y^e place, nor the worke, nor the worker, accorded & fitted together, so well as it should be. For mens minds and fancies doe like it, & take a pleasure and delight in those things. But I thought it good to apply & speake these matters, rather vnder y^e badge, as it were, of the Senses and desires: then properly assigne them to the minde: that a man may

P.i.

the

the more easily perceiue them: bycause *It is a naturall thinge, for euerie man to feele and desire*: but euery man cannot so generally vnderstand, and especially that, whiche we call bewtie, gallantnes or entertainment.

A Grace,
vvhat it is.

It is not inoughe for a man, to doe things that be good: but hee must also haue a care, hee doe them with a good grace. And a good grace is nothing els, but suche a maner of light (as I may call it) as shineth in the aptnes of things set in good order and wel disposed, one with another: and perfectly knit and vnited together. VVithout which proportion and measure, euen that which is good is not faire: & the fairenes it self, is not plesant. And as meates, though they be good & sauourie will giue men no minde to eate thē, if they haue no plesant relish and taste: So fares it with the maners of men other while (althoughe in them selues in no respect they be ill, but foolish a little, and fond) if a man doe not season them with a certaine sweetenes, which you call (as I take it) Grace, and Comlines.

So that, euery vice of it selfe, without any further matter to helpe it (it cannot be chosen) must needes offend a man. For, *Vices be things so foule and filthie: that honest and modest mindes, will greene to see their*

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their shamefull effects. And therefore, it shall behoue them that seeke to be well thought of, with their familiar acquaintāce, aboue all things els to eschewe vices, and especially those, that be foulest and worst: as *Leachery, Couetousnes, Crueltie, and other.* Of which, some be beastly, as *Drunkennes, and Gluttonie*: some vncleane, as *Leacherie*: other some horrible, as *Murther, and such other*: all which for them selues, and for the very naughtines, that is properly in them al, all men eschewe more, or lesse: But, as earst I said, generally al, as thiȝs of greate disorder, make a man misliked muche of all men.

But, bycause I haue not taken vppon me to shew vnto you, mēs sinnes, but their Errors: it shalbe no parte of my charge at this time to entreate of y^e Nature of vices & vertues: but onely of the seemely & vnseemely fashions and maners wee vse one with another. One of the which vnseemely fashions was, that *Coût Richard* did vse: of which I tould you before. Which, as vnseemely and vnfitting with those other his good and faire maners hee had besides: that same worthie Bishop (as a skilfull and cunning Mayster in musicke will easily

Counte Richard.

P.ii.

easily here a note out of Tune) had quickly founde out.

It shalbe then, necessarie for gentlemen and men of good behauiour, to haue a regard to this measure I speake of: in going, in standing, in sitting, in gesture, in porte, in apparell, in talke, in silence, in rest and in action. For, a man must not apparell him selfe like a woman: that the Attire may not be of one sorte, and the person of another: as I doe see it in some that weare their heads & their beards curled with bodkins, and haue their face, and their necks, & their hands, so starchte and painted, that it were to muche for a girle, nay, harlot, that makes a merchãdize of it, and sets her selfe to the sale.

Beardes and
Heades cur-
led with
bodkins.

Sweetesmeles

You must smell, neither of sweete nor of sower: for a gentleman would not sauour nastily like a begger: nor yet should a man carry a sauour and sent about him, like a harlot or whoore. I doe not by this forbid, but you may very well vse some sweete smelles of sweete waters.

Apparell ac-
cording to
the fashion &
calling.

Your apparell must be shaped according to the fashion of the time, and your calling, for the causes I haue shewed you before. For, *VVe must not take vppon vs to alter customes at our will. For time doth beget them, and time doth also weare them out.*

Euery

Manners and behauieur. 109

Euery mā may applie those fashiōs, that be in common vse, y^e moste to his owne aduantage that he can. For, if perchaunce your legges be very long, and men vse but short garments: you may vse a meane, not to long, nor to short. And if your legges be to small, to greate, or crooked: make not your hosen of to light and garishe a colour, that it may not call men to looke and to gawre vppō your deformitie. Thou must weare no garment that shall be to light, or ouermuche daubde with garding: that mē may not say, thou hast *Ganymedes* hosen, or wearest *Cupides* doublet. But, whatsoeuer it be thou wearest, let it be fit and well made for thy bodie: least thou seme to braue it, in another mans cloathes.

But with all, thou must in any case respect thy condition or estate. For, *A man of the Clergie, must not be attired like a Souldier: nor a Souldier goe like a Player.* When *Castruccio* was in Rome with *Lodouico Bauero* at a greate Pompe, and triumph: who was both Duke of *Lucca*, and *Pistoia*, and Count of *Palazzo*, and Senatour of Rome: this *Castruccio*, being Lorde greate Mays-ter of the saide *Ludouico Bauero* his house-
houlde: for his brauery, made him a coate
of crimsin, vppon the brest wherof, there

P.iii.

was

was this deuise, in letters of Golde
It is euen as God will.

And vppon the backe behinde.

And it shalbe as God will.

I beleeeue, you thinke this garment, would haue become *Castruccio* his Trum-peter better, then it could become him.

And although Kings be free frō checke, and may doe what they list: Yet, I could neuer commend King *Manfrede*, Whoe euer more vsed, to suite him selfe in greene. Wee must then haue a care, that our appa-rell be not onely wel made for the bodie: but that it be meete for our calling. And with-all, it be suche, as the countrie doth vse, where wee liue. For, *As in diuers places be diuers measures, and yet bying and selling eue-ry vvhether used: So in sundry landes be sundrie customes, and yet euery vvhether a man may be-haue him, and apparell him selfe, soberly and comely.*

Apparel acor-
ding to the
Countrey.

These same feathers, which the *Neapoli-tanes* and *Spaniardes* be wont to weare, and braueries and Embroderies: haue but ill place amongst graue gowned men, & the attires that Citizens doe weare. But their Armour and weapons become suche place
a greate

Manners and behaiour. 111

a greate deale worse. So that, looke what hapely might be allowed in *Verona*, would not, perchaunce, be suffered in *Venice*. For as muche as these gallants, all begarded, and huffing in fethers, & warlike fellowes, would not doe well, in this Noble Citie so peacefull & Ciuil. Suche kinde of people be rather, in maner, like nettles and burres, amongst good and sweete garden flowers. And therefore, they come out of season to mē that medle with grauer matters then they doe.

I would not haue a gentleman to runne in the streate, nor go to fast: for that is for lackies, and not for gentlemen to doe. Besides that, it makes a man weary, sweate, and puffed: which be very vnsightly things for suche men to doe. I would not yet haue a man go so softe and demurely, as a maide or a wife. And when a man walkes, it is no good sight to see a man shake his bodie to muche, nor to hold his hands bare and emptie: nor yet cast & fling his armes up & downe, in such sort as a man would weene, hee were soweing of Corne in the field: nor Stare in a mans face, as if he had spied a mares nest.

Ther be sōe again, in their gate pul up their,,
fete as high as a horse y^t hath y^e spauē: y^t a mā,,
would thīk they did pluck their fete forth of,,

P.iiii.

a Bushell,,

Running and
going in the
street and
other such
gestures.

„bushell. Other againe stampe their feete so
„harde on the ground: that they make all-
„moste asmuche noyse as a carte. Another
„goes as if he were splay footed. And suche
„a one quiuers with his legges, as he stâds.
„Some other againe, at euery foote, stoope
„to stroke vp their hose as they goe. And sõe
„set their handes to their sides, and iet vp &
„downe like a Pecocke: which fashions doe
„muche offend men: not as well, but as ill
„beseeming a man to vse them. For, if your
horse, perchaunce, doe champe and play on
the bit, and gape or lill out his tounge, al-
beit this geue little prooffe of his goodnes:
yet it commends him well to the sale: and
you shoulde finde a misse of it, if it were o-
therwise: not bycause y^e horse should be ther
fore the worse: but bycause he should shew
the lesse courage and pleasure. Now, if it
stand so, that *Comelines* and *Grace*, be so
much made of in beasts, and also in things
without life or sense, as experience doth
shewe, that, *Two things of equall goodnes &
comodities, beare not for all that, a like price*,
if a man doe beholde a finer proportion &
bewtie, more in the one then he sees in the
other: How much then more, should it
be esteemed and commended in men, capa-
ble of Reason.

It

Manners and behauiour. 113

It is a rude fashion for a man to clawe,,
or scratche him selfe, when he sitteth at the,,
table. And a man should at such time haue,,
a very greate care y^t he spit not at all. But,,
if neede inforce him, then let him doe it, af-,,
ter an honest sorte. *I haue heard tell, many*
times, of suche countries that be so sober:
that they doe neuer spitt. And what should
then let vs, but we may well forbear it for
suche a little while. We must also beware
we doe not eate so greedily, that wee get
the hicket, or belche withall: as some that
feede so fast, that they noy the cōpany with
it: they blowe and puffe so loude. Like-
wise, you must not rubbe your teeth with
your napkyn, & much lesse with your fin-
gers. For these be trickes for a slouen. Nei-
ther must you openly rynce your mouth w^t
the wine, and then spit it fourthe. Neither
is it gentleman like, to carry a sticke in your
mouth from the table when you rise, like y^e
birde that builds her a nest: or put it in
your eare, for that is a *Barbars* tricke.

Gestures and
Fashions, at
the Table.

Spytting.

Greedie
Eating.

Scovvring
of the teethe.

VVashing
the mouthe.

Carrying a
Sticke, in the
Mouthe.

And to weare a toothpicke, about your
necke: of all fashions that is y^e worst. For,
besides that it is a bauld Jewell for a gen-
tleman to pull forth of his bosome, and put-
teth mē in mind of those *Toothdrawers*, that
sit one their benche in the stretes: it makes

To vveare a
Toothpicke
about your
Necke.

Q.i.

men

„men also to thinke, that the man loues his
 „belly full well, and is prouided for it. And I
 „see no reason, why they should not aswell
 „carry a spoone, about their neckes, as a
 toothepicke.

Chearing
 at the table.

It is a rude fashion besides, to leane
 ouer the table, or to fill your mouth so ful of
 meate, that your cheekes be blowne vp w^t
 all: neyther must you by any maner of mea-
 nes, giue another man to know what plea-
 sure you take, in the meate or the wine. For
 yt is for *Tauerners* and *Bousers*, to vse
 suche fashions. And to entertaine men y^t
 sit at your table, with these wordes: *You*
eate nothing this morning. There is nothing
that likes you. Or, tast you of this or of that: I
 doe not allowe of these fashions, although
 they be commonly receiued and vsed of all
 men. For, albeit by these meanes, they
 shewe they make much of those they haue
 inuited vnto them: yet, many tymes, they
 make mē to leaue to eate wher they would.
 „For, it geues them to thinke, they haue
 „their eyes, allwayes vpon them, and that
 „makes them ashamed to feede.

Carueing

Againe, I doe not like it, that a man shall
 take vppō him to be a caruer of any meate
 that stands before him: if he be not muche
 the better mā, that is the caruer: that he to
 whome he carues, may thinke he receiueth
 some credite & honour by it. For, *Amongest*
men that be of like cōditiō and calling, it makes

Manners and behaviour. 115

a hart burning : that he that playes the caruer, should take more vppō him then another. And otherwhile, y^t which hee carueth, doth not like him to whom it is geuen. And more thē this, by this meanes he sheweth, that the feaste is not sufficiētly furnished, or at least not well disposed in order, when some haue muche, & other none at all. And y^e Mayster of the house, may chaunce to take displesure at that, as if it were done to doe him shame. Neuerthelesse in these matters, a man must demeanne him self, as common vse and custome will allowe, and not as Reason & due-tie would haue it. And I would wishe a mā rather to erre in these poīts with many, thē to be singular in doing well. But whatsoeuer good maner there be in this case, thou must not refuse it, whatsoeuer is carued vnto thee. For it may be thought thou doest disdaine it, or grunt at thy caruer.

Now, to drink all out *to* euery mā : which is a fashiō as litle in vse amōgst vs, as y^e terme it selfe is barbarous & straūge: I meane, *Ick bring you*, is sure a foule thing of it selfe, & in our countrie so coldly accepted yet: y^t we must not go about to bring it in for a fashiō. *If a man doe quaffe or carrouse vnto you, you may honestly say nay to pledge him, & geueing him thanks, confesse your weakenesse, that you are not able to beare it: or else, to*

Drincking &
Carrovvsing.

Drincking,
muche vsed
in Græcia:
and by So-
crates.

Socrates.

Aristophanes.

doe him a pleasure, you may for curtesie taste it: and the set downe the cup to them that will, and charge your selfe no further. And although this, Ick bring you, as I haue heard many learned men say, hath beene an auncient custome in Greece, and that the Græcians doe muche commend a goodman of that time, Socrates, by name, for that hee sat out one whole night long, drinking a vie with another good man, Aristophanes: and yety^e next morning in the breake of the daye, without any rest vppon his drinking, made suche a cunning Geometricall Instrument, that there was no maner of faulte to be found in the same: And albeit they say besides this, that Euen as it makes a man bould and hardy, to thrust him selfe venterously otherwhile, in to daungerous perils of life: so likewise it brings a man in to good temper and fashion, to enure him selfe otherwhile, with the daügers of things not euer chauncing: And bycause the drincking of wine after this sorte, in a vie, in such excesse and waste, is a shrewde assault to trie the strength of him that quaffes so lustily: these Græcians, would haue vs to vse it for a certaine prooffe of our strength and constancie: and to enure vs the better, to resist and master all maner of strong temptations.

All

Manners and behauiour. 117

All this notwithstanding, I am of a cō-
trary mind: and I doe thinke all their rea-
sons to fond, and to foolishe. But, we see
that *Learned men haue suche art and cunning*
to persuaide, and such filed wordes to serue their
turne: that wrong doth carry the cause away,
and Reason cannot preuaile. And therefore
let vs giue them no credite in this point.
And what can I tell, if they haue a secret
drift herein, to excuse and couer the fault of
their countrey, that is corrupt with this
vice. But it is daungerous, perchaunce,
for a man to reprove them for it: least as-
much happen to him as chaunced to *Socra-*
tes him selfe, for his ouer lauish controuling
and checking of euery mans fault. For,
he was so spited of all men for it: that ma-
ny articles of heresies & other foule faultes
were put vp against him, and he cōdemned
to die in the end: although they were false.
For in truthe, he was a very good man, &
a *Chatholike*: respecting y^e *Religion* of their
false *Idolatrie*. But suer, in that he drunke
so muche wine that same nyght: he deser-
ued no praise in the worlde. For, the hog-
gshead was able to holde & receiue a great
deale more, then his companion and hee
were able to take: if y^e may get any praise.
And though it did him no harme, that was

Q.iii.

more

more, the goodnes of his strong braine: thē the continencie of a sober man. And let the *Chronicles* talke what they list of this matter, *I giue God thanks, that amongst many the Plagues that haue creapt ouer the Alpes, to infect vs: hitherto this worst of all the rest, is not come ouer: that vve should take a pleasure and praise, to be drunke. Neither shall I euer beleue, that a man can learne to be temperate, of suche a Mayster as vvine and drounkennes.*

Inuiting of
strangers.

The Stewarde of a Noble mans house, may not be so bolde to inuite straungers, vppon his owne head, and set them downe at his Lorde & Maisters table. And there is none that is wise, will be intreated to it, at his request alone. But otherwhile, the seruauents of the house, be so malepert and saucie, that they will take vppō them, more then their Maister: of which things wee speake in this place, more by chaunce, then that the order we haue taken from the beginning, doth so require it.

A recapitulation of sundrie precepts.
Vncasing.

A man must not vncase him selfe, in the presence of any assembly. For it is a slouenly sight, in place where honest men be met together of good conditiō and calling. And it may chaunce he doth vncouer those parts of his bodie, which work him shame, & rebuke to shewe thē: besides y^t, it maketh other

Manners and behauiour. 119

other mē abashed to looke vpō thē. Againe,^{Washing} I wold haue no mā to combe his head, nor^{of hands and} washe his hāds before mē. For such things,^{combyng of} would be done alone in your chamber, and^{heades.} not abrode: without it be, I say, to washe,^{your hands when you sit downe to the ta-} ble. For, there it shall doe well, to washe,^{ble.} them in sight, although you haue no neede:^{For, there it shall doe well, to washe,} that they with whome you feede, may as-^{sure them selues you haue done it.} A man,^{must not come forth with his kercheif, or,} quaiſe one his head, nor yet stroke vp his,^{hosen vppon his legges in company.}

Some men there be, that haue a pride or,^{Gestures of} a vse to drawe their mouthes a little awry,^{the face and} or twinckle vp their eye, & to blow vp their,^{Countenaunce} cheekes, and to puffe, and to make, with,^{and other} their countenaunce, sundrie such like foo-^{partes.} lishe and ilfauoured faces and gestures. I counsell men to leaue them cleane. For, *Pallas herselfe, the Goddesse (as I haue hearde* ^{Pallas.} *soē vwise mē say) tooke once a greate pleasure to soūnd the flute & the cornet: & therin she vvas verie cūning. It chaūst her, one day, soūding her Cornet for her plesure ouer a fontain, she spide her selfe in the vvater: and vvhē she beheld those strāge gestures she must nedes make vvith her mouth as she plaid: she vvass so much ashāed of it that she brake the cornet in peces & cast it away.*

Q.iiii.

And truly

truely she did but well, for it is no instrument for a woman to vse. And it becomes men as ill, „if they be not of y^t base conditiō and calling, „that they must make it a gaine, & an art to „liue vppon it. And looke what I speake, „concerning the vnseemely gestures of the „countenance and face: concerneth likewise, „all the partes and members of man. For it „is an ill sight, to lill out y^e tounge, to stroke „your bearde much vp and downe (as many doe vse to doe) to rubbe your hands together: to sighe, & to sorrowe: to tremble „or strike your selfe, which is also a fashiō w^t „some: to reatche and stretche your selfe, & „so retching, to cry out after a nice maner, „Alas, Alas: like a coūtry cloune, y^t should „rouse him selfe in his couche.

Mopping or
mowing.

And he that makes a noyse w^t his mouth. in a token of wonder, and other while of cō „tempte and disdaine: counterfeteth an ill „fauoured grace. And *Counterfet things, differ not muche from truethes.*

Vnseemely
Laughinges.

A man must leaue those foolishe maner of laughings, groase and vncomely. And „let men laughe vppon occasiō, and not vppon custome. But a man must beware he „doe not laughe at his owne gestes, and his „doings. For that makes men weene hee „woulde faine praise him selfe. It is for other

Laughing
at his owne
Gestes.

ther

Manners and behaiour. 121

other men to laughe that heare, and not for,,
him that telles the tale. „

Now, you must not beare your selfe in,,
hand, that bycause eache of these mat-,,
ters considered a parte, is but a small fault,
y^e hole therefore together should beas light:
but you must rather persuade your selfe y^t
Many a litle doth make a mickle, as I tould
you from the beginning. And how muche
lesse they be, so much the more neede a mā
hath to looke well in to thē: bycause they be
not easily perceiued a far of, but creepe in to
vs by custom, before we be a ware. And, *As
light expences often vsed, in Continuance of
time, doe couertly waste and consume a greate
masse of wealth and riches: So doe these light
faultes with the multitude and number of thz,
in secret ouerthrow all honest and good ciuilitie
and maner.* So y^t we must not make a light
reconing of them.

Moreouer, it is a nedefull obseruation
to bethinke your selfe, how you doe moue
your bodie, and specially in talke. For, it
many times chaunceth, a man is so earnest,,
in his tale, that hee hath no minde of any,,
thing els. One waggēs his head. Another,,
lookes bigg and scowles with his browes.,,
That man pulls his mouth awry. And to-,,
ther spittes in and vppon their faces with,,

R.i.

whome,,

*Mouinges
and gestures
of the bodie.*

Pindarus.

„whom he talkes. And som suche there be
 „that moue their hands in suche a sorte, as
 „if they should chase y^e flies as they go: which
 „be very vnhandsome & vnseemely maner to
 „vse. And I haue heard it saide (for you
 „knowe I haue byn familiarly acquainted
 with learned men in my time) that *Pinda-*
rus that worthy man was wõt to saye: that
 „*Whatsoeuer it were that had a good & sauou-*
 „*rie taste: vvas seasoned by the hands of the Gra-*
 „*ces.* Now, what shall I speake of them y^t
 „cõe forth of their studies with their penne
 „in their eare: and nibble their hankercheifs
 „in their mouthe, or by lolling w^t their legge
 „ouer the table, or spit one their fingers, and
 of a nũber of other blockishe gestures
 and fashiõs more then these, which
 cānot be all rehearsed well: nor
 shal not, I meane, put me to
 further paines to tel thē al
 if I could. For, there be manie
 perchaunce will say this is to
 muche, that I haue
 said allredie.

FINIS.

(.·.) (.·.)
 (··)

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